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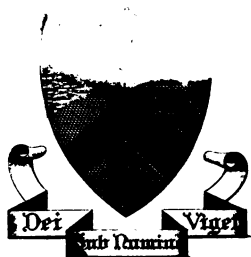
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SUPPLEMENT
 TO
"SIX MONTHS IN A CONVENT,"
 CONFIRMING THE NARRATIVE OF
REBECCA THERESA REED,
 BY THE TESTIMONY OF
More than One Hundred Witnesses,
 WHOSE STATEMENTS HAVE BEEN GIVEN TO THE COMMITTEE.
 CONTAINING
 A MINUTE ACCOUNT
 OF THE
ELOPEMENT OF MISS HARRISON,
 WITH SOME FURTHER EXPLANATIONS OF THE NARRATIVE,
 BY MISS REED, AND AN EXPOSITION OF THE
 SYSTEM OF
CLOISTER EDUCATION,
 BY
 THE COMMITTEE OF PUBLICATION.
 WITH AN APPENDIX.

*"T is Education forms the common mind,
 Just as the twig is bent, the tree 's inclined."*

BOSTON:

RUSSELL, ODIORNE, & CO.

NEW-YORK, LEAVITT, LORD, AND CO.; PHILADELPHIA, WM. MARSHALL
 AND CO.; CINCINNATI, C. P. BARNES; AND THE PRIN-
 CIPAL BOOKSELLERS IN THE UNITED STATES.

1836.

Entered according to act of Congress, in the year 1835, by
RUSSELL, ODIORNE, & CO.
In the Clerk's office of the District Court of Massachusetts.

Boston :
Stereotyped by Shepard, Oliver & Co.
No. 3 Water-street.

ADVERTISEMENT.

This little volume has been rendered necessary to a correct understanding of the facts in issue between the friends and the opponents of Convents, by the "Answer" of the Superior to Miss Reed's Narrative, and the "Preliminary Remarks" that accompany it. Its publication has been delayed to wait the "proofs in a durable form," which the "Superior," in her Answer, promised should "be collected shortly and presented to the public," together with the testimony in full of Miss Mary Francis, which the Superior also pledged herself "should be laid before the public as soon as practicable" "in a collection of testimony now in preparation," as also "the Rules of St. Augustine," and the "Institutions of the Ursuline Community," that were postponed "until the other documentary evidence shall be fully prepared, so that they may be printed together."

It was also deemed proper to defer the publication of the "Supplement" until the trials growing out of the riot were finally disposed of. All these trials having terminated, and the Superior and her friends having failed to comply with their pledge, the "Supplement," establishing the truth of Miss Reed's "Narrative," and "exposing the falsehoods and manifold absurdities" of the Superior's "Answer," is now presented to the public, after a careful inquiry into all the sources of information within the reach of the Committee, derived from approved Catholic

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writings, and by the personal examination of more than one hundred witnesses, including several pupils at the Convent, whose statements are incorporated in the body of the work, or given in the Appendix of Notes and Documents, illustrating and confirming the text.

It is believed that the candid reader will find herein a satisfactory examination of the relative credibility of the "Narrative" and the "Answer"—a true history of the real causes that led to the Convent riot—a vindication of our republican and Protestant institutions against the charges of anarchy and intolerance—and a plain exposition of the gross deception and subversive tendency, in this country, of the system of discipline and education pursued in Roman Catholic Nunneries and colleges in the United States.

Impressed with the vital importance of this subject in its bearings upon our free institutions, the Committee of Publication respectfully DEDICATE this little work

TO EVERY AMERICAN CITIZEN
WHO LOVES HIS COUNTRY,

reminding him of the emphatic warnings of two of the greatest Apostles of Liberty:

"Against the insidious wiles of foreign influence (I conjure you to believe me, fellow-citizens) the jealousy of a free people ought to be constantly awake, since history and experience prove, that foreign influence is one of the most baneful foes of a republican government."

WASHINGTON'S Farewell Address.

"If ever the liberties of this Republic are destroyed, it will be by Roman Priests."

LAFAYETTE.

"How many opportunities do they offer to tamper with domestic factions, to practise the arts of seduction, to mislead public opinion, to influence or awe the public councils."

WASHINGTON.

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INTRODUCTION,

IN WHICH ARE CONSIDERED THE SYSTEM OF CLOISTER EDUCATION, AS THE CHIEF MEANS RELIED ON TO BRING THE UNITED STATES UNDER THE DOMINION OF THE POPE—CONTEMPT OF FOREIGN PRIESTS TOWARD OUR INSTITUTIONS—IMPORTANCE OF THE QUESTION AT ISSUE—ATTEMPTS TO WEAKEN CONFIDENCE IN OUR FORM OF GOVERNMENT—UNJUST REPROACHES OF OURSELVES—THE PRESS, &c.

“PROTESTANTS in our times are not sufficiently aware of the evils from which, under the blessing of God, a great part of Europe has been delivered by the rational, animated, and persevering exertions of Luther, his associates, and other early reformers.”

This is a remark of the English biographer of Martin Luther; and it is especially applicable to our own country at this time, when we find Protestant parents gravely taking the side of Convents, and contending that it is better to have our children educated in Cloisters, by Papists, than to have them breathe the free air of our own republican schools. The question at issue before the American people, and which must now be decided, is not whether the Roman Catholic religion shall be *tolerated* by our *laws*, and its professors enjoy precisely the same civil and religious privileges we do, (in the affirmative of this we all agree,) but whether that religion shall be encouraged and fostered and propagated by Protestant presses, Protestant money, and Protestant public opinion—and especially, whether the monastic system of cloister education, seclusion, celibacy, and corruption, which the march of mind and of liberty is fast

expelling from the old world, shall find a refuge in the new, and claim for its patrons many of the principal men of our land. Shall it become fashionable, exclusive, and aristocratic, for Protestants of wealth and standing to educate their daughters in Nunneries, to the neglect of our own schools, or shall it hereafter be held in public estimation as a discredit for Protestant parents to place their children within the dangerous, secret, and imperceptible influence of such institutions?

These are the real questions at issue, growing out of the Convent controversy, in comparison with whose weighty moment the Narrative of Miss Reed, the Answer of Miss Moffatt, and the contests about the obscure parentage, personal veracity, private motives, and relative merits of all parties and persons concerned, are wholly unimportant, except as witnesses and guides to *truth*, in the great trial upon which the people of the United States must render their verdict.

This is our object—to bring the monastic system of education introduced into this country by the Jesuits and emissaries of the Roman Pontiff, and fast spreading over our land, to the touch-stone of TRUTH. From this main purpose we shall not be diverted into personal retort or individual controversy with the friends of cloister education, farther than is necessary to establish the truth of the recent disclosures which an all-wise Providence, for the best of purposes, as we firmly believe, has permitted to be made. We aim to reach the minds and hearts of *Protestants*—not to proselyte Catholics. Over the religious worship of the Papist, the same shield of the law shall be thrown as over that of the Protestant. The sword of the gospel and the spear of truth shall be the only instruments with which that worship is to be assailed. Let the Romanists, if they can, secure all foreign emigrants, retain in their commu-

nion their own members, and train up their own children in what we believe to be the dangerous errors of their church, but let us also take care to retain our own citizens, and train up our own children in the Protestant church. We have got to learn history over again, to settle first principles, and to study anew the question touching Popery; as though there had been no Reformation, and as though Convents had always been regarded as the seats of learning and the retreats of devotion.* Let us do this patiently, charitably, perseveringly and prayerfully, and our institutions will be saved from the contagion of the civil as well as religious despotism of Popery. Many influential citizens among us have forgotten or learned to discredit all Protestant history touching the character and effects of that Hierarchy wherever it has acquired a controlling influence, and in their zeal to be liberal they condemn their own religion for the sake of upholding that of the church of Rome. They are bitter against Protestants for alleged intolerance toward a religion that tolerates nothing but itself. This kind of *Protestant Papacy*, if we may so call it, has been gradually increasing in the United States, and has furnished that great material for proselytism which has been wrought up so effectually already, as nearly to have placed the politi-

* As a proof that we are not mistaken in inferring that the comparative merits of the Protestant and Catholic religion must be again discussed and settled as it was in the sixteenth century, we find in this nineteenth century, in the city of the pilgrims, an intelligent committee of the Legislature of Massachusetts, speaking in deploring terms, as if it were a reproach upon us, of "that deep-seated repugnance to the Catholic faith and form of worship, which exists in almost every Protestant community." They also speak of this opposition to Roman Catholicism as a "*prejudice*." They "acknowledge its existence in their own minds, and that it is only by making a strong self-appeal to their sense of what is due to the character and dignity of the Commonwealth, they have been enabled to divest themselves of it, in

cal destinies of the great West within the jurisdiction of the agents and subjects of Rome.

How has this been done, and how is it doing? By the system of cloister education. All the Priests of Rome and Dublin could not have accomplished one tithe of what has been effected for Popery in the United States, had they not added to their forms of religious worship the monastic system of education in Colleges and Convents. It is but a little more than forty years since the first Roman Catholic See was created by the Pope in the United States. There are now in the United States 12 Roman Catholic Sees, (including an arch-diocese at Baltimore,) comprising all the states and the territories in their "jurisdiction."* There are a Catholic population of 600,000 souls, under the government of the Pope of Rome, an Archbishop at Baltimore, twelve Bishops, and three hundred and forty-one Priests. The number of churches is 401; viz :

Louisiana,	27	Delaware,	3
Alabama,	10	N. Jersey,	6
Florida,	3	N. York,	44
Georgia,	21	Michigan,	15
S. Carolina,	11	Ohio,†	27
N. Carolina,	12	Kentucky,	27
Maryland,	56	Missouri,	18
Virginia,	11	Illinois,	10
Dist. Colum.,	4	Arkansas,	3
Pennsylvania,	57	Indiana,	9

part, on this occasion."—See Report of Committee of the House of Representatives.

* One of the Bishops of the West, in a letter, says, "Indiana and Illinois, two states depending on my jurisdiction."

† The first Catholic clergyman was stationed in Ohio in 1818. The state now has 27 churches, 20 clergy, one Roman Catholic college, one Convent, and one school.

Connecticut,	3	Maine,	2
Rhode Island,	5	VERMONT,	ONE
Massachusetts,	12	Tennessee,	1
New Hampshire,	2	Mississippi,	1
The number of Mass Houses is about			300
Catholic Colleges,			10
Seminaries for young men,			9
Theological Seminaries,			5
Novitiates for Jesuits,			2
Monasteries and Convents with Academies attach-			
ed for young ladies,			31
Seminaries, &c. for young ladies,			30
Schools of Sisters of Charity,			29
Academy for colored girls at Baltimore,			1
Female Indian School, Michigan,			1

Total Catholic Institutes for education of Protestants and Catholics, 118
 Catholic Newspapers, 7.* [See Appendix, Note A.]

In view of this extraordinary progress of a foreign ecclesiastical power in the United States, need we wonder that the VICAR GENERAL, the Rt. Rev. Frederic Reze, D. D., of Detroit, himself a foreigner, a subject of Rome, and an agent of Austria, should write thus, to a friend abroad, in reference to the spread of the Catholic religion in this Republic?

"WE SHALL SEE THE TRUTH TRIUMPH, THE TEMPLE OF IDOLS OVERTHROWN, THE SEAT OF FALSEHOOD BROUGHT TO SILENCE, AND ALL THE UNITED STATES EMBRACED IN THE SAME UNITY OF THAT CATHOLIC CHURCH, *wherein dwells truth and temporal happiness.*"†

* These statistics are drawn from Roman Catholic publications.

† The reader will see in this and the following quotations a striking confirmation of a conversation between Bishop Fenwick and the Supe-

Another Catholic, in the Middle States, has said in a letter, "Within thirty years *the Protestant heresy in the United States will come to an end!* If we can secure the West and South, *we will take care of New England.*"

In a recent publication abroad, entitled *Letters from Rome*, under the head of ITALY, it is said, "The accounts from the New World are cheering. IN THE UNITED STATES OF AMERICA THE CATHOLIC RELIGION IS MAKING GREAT PROGRESS, AND THE ROMAN PROPAGANDA IS AMPLY REWARDED FOR ITS EXERTIONS. Several new sees are to be established."

One of the obstacles to the propagandism of Papacy, according to Bishop Flaget, of Bardstown, Kentucky, is our republican form of government. Speaking of the difficulties the Catholic missionaries have in converting the Indians, he closes with this as the principal obstacle—"their continual traffic among the whites, which cannot be hindered, AS LONG AS THE REPUBLICAN GOVERNMENT SHALL SUBSIST."

rior, respecting the Pope, which is related in Miss Reed's Narrative, p. 115. The Superior in her "Answer" cautiously passes over this page, although she denies every thing up to page 111 of the Narrative, and again after page 117. Her silence is an admission of its truth. Its consistency with the feelings of the Catholic clergy will be apparent on a comparison with the sentiments of Bishop Flaget and others. Miss Reed says, p. 115,—“After talking a while in French, he (the Bishop) said he had received a long letter from the Pope, in which his Holiness congratulated him for his success in establishing the true religion in the United States, and *made him offers of money to advance the interests of the Catholic Church, and more firmly establish it in America.*” Again, on page 129, (not contradicted in the “Answer,”) Miss Reed relates,—“The conversation then turned upon the Pope, and the Bishop said the Pope would perhaps before long visit this country, and when things were more improved, and his new church finished, he should write to the Pope, &c. HE THOUGHT THAT AMERICA RIGHTFULLY BELONGED TO THE POPE, AND THAT HIS HOLINESS WOULD TAKE UP HIS RESIDENCE HERE AT SOME FUTURE DAY.” [See Note B. in Appendix.]

Would his "Lordship" put an end to a republican government, that he might the more readily make proselytes to the church of Rome?

So likewise Mr. Boraga, a German Catholic missionary in Michigan, complaining of the refusal of some parents to have their children baptized, attributes it to our "TOO FREE GOVERNMENT."*

The Bishop of Baltimore, writing to the Austrian Society for propagating the Catholic Faith in the United States, laments the wretched state of that religion in Virginia, (where there are but 11 chapels,) which he attributes to the disposition of the people to hear and decide for themselves. "In consequence of being spoiled by bad instruction (he says) *they will judge every thing themselves.* They therefore hear eagerly every new comer." [See Note C. in Appendix.]

It is through the system of cloister education that the Propaganda of Rome, and the Leopold Foundation in Austria, look to see "the Protestant heresy in the United States come to an end in thirty years." They are kindly offering to educate the children of Protestants in the United States, if we will pay them well for it, in the true spirit of the following decree of the Autocrat of Russia:—

* These and other expressions of contempt for our republican institutions by the Catholic clergy, furnish a striking proof of the truth of several incidents related in Miss Reed's Narrative, and which are among those few parts of it the Superior passes over in silence, in her Answer. One on page 117 mentions the amusement the Bishop and Superior derived from the latter relating the following sneer at the Yankees: "One Yankee met another, and said, 'I guess you are going to independence.'" "I guess I be," said the other.' They then laughed heartily about it, and gave us permission to hold our recreation upon it." On another occasion, p. 141, Miss Reed sang the patriotic "Ode on Science," in presence of the Bishop and Superior, at the sentiments of which the latter was evidently displeased, and made several signals for her to stop. How could it be otherwise with an alien, a woman brought up under a monarchy, and subjected to the slavery of a Covenant from the age of seventeen years?

"As long as I live," says the emperor, "I will oppose a will of iron to the progress of liberal opinions. The present generation is lost, but we must labor with zeal and earnestness to improve the spirit of that to come. It may require an hundred years. I am not unreasonable, I give you a *whole age*, but you must work without relaxation."

The spirit of the Roman Catholic religion, in its influence on liberty, is especially made manifest by this same Autocrat of Russia. Through his influence doubtless it was, that the Pope interfered in the struggle of the brave Polanders for freedom, and through the Priests commanded submission to the tyranny of the Czar. The Catholic catechism, taught by Roman Priests to the Poles, in all the *schools* of Poland, and published by special order at Wilna in 1832, contains these slavish doctrines of legitimacy:—

Question. How is the authority of the emperor to be considered in reference to the spirit of Christianity? *Answer.* As proceeding *immediately from God*. As man exists in conformity to the will of God, society emanates from the same divine will, and more especially the supreme power and authority of our lord and master the Czar.

Ques. What duties does religion teach us, the humble subjects of his Majesty the Emperor of Russia, to practise toward him? *Ans.* Worship, obedience, fidelity, the payment of taxes, service, love and prayer.

Ques. What kind of obedience do we owe him? *Ans.* An entire, passive and unbounded obedience in every point of view.

Ques. Is the service of his Majesty the Emperor obligatory on us? *Ans.* Absolutely so; we should, if required, sacrifice ourselves in compliance with his will, both in a civil and military capacity, and in whatever manner he deems expedient.

Ques. What examples confirm this doctrine? *Ans.* The example of Jesus Christ himself, who lived and died in allegiance to the emperor of Rome, and respectfully submitted to the judgment which condemned him to death. We have, moreover, the example of the apostles. They suffered meekly in dungeons, conformably to the will of emperors, and did not revolt, like malefactors and traitors. We must, therefore, in imitation of these examples, suffer and be silent.

This is the way the devil quotes Scripture in a Roman

Catholic catechism ; and this is the way in which the religious discipline some of our citizens are so zealous to support among us, is brought to bear so as to crush the free spirit of an indomitable people, like the brave Polanders. Give the Pope and his Priests here power to dictate a catechism to the people of the United States, and how long would it be before the Pope's masters, the emperors of Austria and Russia, would order him to introduce the Wilna edition into our free schools? Build up plenty of Convents, and it will come to that in a quarter of a century.

Immediately after the burning of the Convent by a reckless mob, in which not a single man of any religious sentiments or piety could have been concerned, the "Jesuit," a Roman Catholic paper published in Boston, denounced the act of burning down a Catholic school-house as an instance of "intolerance," and ascribed it to the influence of "fanatical preachers," in and about Boston. Dr. Beecher, and a most estimable clergyman of the Baptist denomination,* whose only offence had been publishing a Protestant edition of Thomas à Kempis, were denounced with especial asperity. Instead of repelling with manly indignation these insults of foreigners upon our institutions, our own presses, reports of committees, and charges of judges, fell in with the Catholic clamor against the intolerance of the Protestant religion, and encouraged the Catholics in decrying our people and our whole form of government. The Telegraph, an able Roman Catholic journal, published in Cincinnati, evinced the contempt in which a foreign priesthood among us hold our republican government, by using the following emphatic language, in reference to the trials for the Convent riot :—

"A system of government which admits a feeling of alarm, in the execution of the laws, from the vengeance of the mob, which Mr. Aus-

* Rev. Howard Malcom. (See Note D. in the Appendix.)

tin (the attorney-general, and prosecuting officer in the Convent trials) distinctly allows to be the case,—*may be very fine in theory, very fit for imitation on the part of those who seek the power of the mob in contradistinction to justice and the public interest, but it is not of a nature to invite the reflecting part of the world ;* and shows at least that it has evils. A public officer in England, who would publicly avow such a fear of executing his duty, and carrying into effect the law of the realm, ought, and would be thrust out of office by public opinion.* THIS ONE FACT IS CONDEMNATION OF THE SYSTEM OF AMERICAN INSTITUTIONS, CONFIRMED LATELY BY NUMEROUS OTHER PROOFS."

Here we have an organ of the subjects of the Pope of Rome, telling us to our heads, that our free institutions are good for nothing, because a mob has burnt down a Catholic Convent, in which it was believed, however falsely, that a nun was restrained of her liberty. In other words, if our government will not protect the secret system of cloister education, by which the Papists hope to realize the anticipations of Bishop Fenwick, that "his Holiness will take up his residence here at some future day," then "the system of American institutions" is to be condemned, and of course *reformed* into a monarchy or Hierarchy, whenever the Catholics get the political ascendancy.†

We are kindly told, even by Protestants, that we must

* Very complimentary and *grateful* this to the attorney-general, who exhausted all his eloquence in eulogizing the Bishop, the Superior, and the Convent, and in describing the riot as an outrage unparalleled in history !

† The Romish priesthood, as organized in this country, already assumes the title of HIERARCHY, which applies only to a government where there is an established religion, and the Priests make the laws. This offensive term *Hierarchy* is never used by the Papists to the Protestants; but turn to the Catholic Directory for 1834, or 1835, p. 43, (a book that rarely is seen by any but Catholics,) and you find the names of the twelve Bishops and Archbishop, headed thus in capitals:—

"THE HIERARCHY OF THE UNITED STATES."

The title with which Catholic Bishops in the United States are uniformly addressed, is "My Lord," and "Lordship."

have a *stronger government*; and this was the language of some of our own presses, immediately after the riot at Charlestown. Even the Boston Committee of Investigation were carried so far in their zeal to suppress mobs, that they gravely proposed to the Legislature a system of military police, but little better than the *gens d' arme* of France, or the standing armies of Europe. In their report they recommend to the Legislature "the organization of a more efficient and ready force than can now be called into action." And the manner in which it was proposed to organize this force, was, to designate certain portions of each regiment of militia, to act as a civil guard, or minute men, in rotation, and to be called out to shoot rioters! The progress from such a military organization to a standing army would be easy and inevitable.

If we look back upon the impulses which have been recently given to public sentiment, shall we not discover an artful infusion into the minds of Protestants, from Catholic sources, of two prominent considerations—*first*, that the burning of a Catholic school-house was an outrageous act of religious "*intolerance*," without a parallel in history, and, *second*, that our government was not strong enough, and required a military force in the form of a standing army, to sustain the supremacy of the laws?

Now if the Holy Alliance, the Propaganda, and the College of Jesuits, really wished to destroy confidence in our capacity for self-government, and disseminate their own religion under the reaction of persecution, could a better method than this have been devised?

This doctrine has been carried out to its extent, even in Protestant presses, founded on the Convent riot. The Augusta (Georgia) Chronicle, a paper of commanding influence, (gathering its inference from the abuse we so free-

ly lavished upon ourselves,) held the following language, in reference to the mob at Charlestown :—

"Our opinion is, that liberty cannot be permanently and peaceably preserved anywhere but in a slave country; and that slavery and the salutary guardianship and protection which accompany it, is the best and happiest condition for necessarily ignorant men, as it is for children. Ignorance is slavery, and intelligence is liberty; and while intelligence and liberty make free institutions, and not the institutions them, so free institutions can no more make an ignorant man a freeman, than despotic ones can make a truly intelligent man a slave. We look upon the future prospects of the NORTH as most deplorable. Ignorance has there got completely the upper hand—controls every thing of a public nature, and is hurrying every thing onward to violence, confusion and destruction. The public men have been for years servilely flattering the ignorant mass, to gain their suffrages, till that mass very naturally believes itself and its opinions and wishes as altogether sovereign, infallible and unquestionable, and will crush at once any public man who should dare to gainsay it. The cry of those public men against the South, that '*the majority must govern*,' is reacting with terrible retribution against themselves. Numbers have declared to us, that *all the intelligent men of the North* are beginning to see that the great root of all their evils is universal suffrage. Why, then, we have always said to them, do you not strike at that root at once, by exposing its evils? and they have as uniformly replied, in substance, significantly shrugging up the shoulders, 'Egad, I should be glad to see any man have the hardihood to say any thing against universal suffrage, here: he would pretty soon get his quietus, I warrant you.'

"Is not, then, intelligence thus completely muzzled and silenced by ignorance—truth prostrated at the feet of error—and virtue at the feet of vice? What good can come of such a state of things? What hope is there for the country in which it exists? What relief from the violence and anarchy to which it is fast tending, save force? And what can wield that force but MONARCHY, in some shape or other?

"In conversing with an intelligent gentleman on the fast increasing violence of the mass, the frequent mobs, and particularly that most infamous one which burnt the Catholic seminary at Mount Benedict, in the very heart of the most intelligent portion of the whole northern and eastern section—drove the defenceless females from their beds, almost without covering—fired the building—and afterwards, in open daylight, destroyed every thing previously spared, even to the very shrubs and fruit-trees, and violated the tomb in the garden, in the last effort of vio-

lence, and hope of plunder :—in conversing, we say, on these things, we shocked and angered him much, by telling him that it seemed to us the only ultimate refuge from them would be found in MONARCHY. 'Tut, tut,' said he, 'these are but things of a moment; they must and will be put a stop to, and that soon.' 'True, but how will you do it?' 'Oh, by public force, of course, if necessary, and nothing else will suffice.' 'Exactly, by public force: and what is public force, against public opinion, and popular violence, when nothing else will suffice, but MONARCHY, in fact, call it what you will? Who compose these mobs but the people—your "people," the "majority," which you all hold "must govern?" They do govern now, and are therefore free, according to your public notions of freedom. What if they do govern badly; having the right to govern, who shall gainsay them? The substitute is virtually a MONARCHY, disguise it as you may, and call it what you will.' He admitted, reluctantly, and with evident mortification, that such was the fact; and that whenever the people will not, or cannot, maintain peace, public order, public safety, and the public law, by the natural influence of intelligence, and an enlightened public opinion, they prove themselves incapacitated to govern, *and the more enlightened few must govern them, and effect these indispensable public objects, by armed force.*"

Again we ask, if a foreign conspiracy of kings and potentates, who dread the contagion of our free institutions, should be formed to subvert these institutions, through the peculiar adaptation of the Roman Catholic system of cloister education, could they doubt the certainty of success, if they could make sentiments like these, taken from a southern paper, common in our presses, and among our influential, wealthy and intellectual classes of citizens?

Have we not *deserved this sympathy*, and merited all this reproach from others, by the extravagant manner in which we have reproached ourselves, as if we seriously apprehended that the Catholics would consider us the patrons of mobs, and mob us by way of retaliation, if we did not denounce our country, and renounce our faith?

Since the destruction of the Ursuline Convent, the friends of that institution, both Papists and Protestants, have been laboring to teach us to despise the bigotry of our Puritan

forefathers, and to doubt whether the people are capable of self-government. Could the Pope, or his masters, the emperors of Austria and Russia, devise a more ingenious mode to convince us (as the Georgia editor is already convinced, and says he has convinced intelligent men from the North) that because we have had a mob, our only refuge from anarchy is MONARCHY! The Catholics, through the aid of Protestant committees, Protestant judges and Protestant presses, are teaching us to be ashamed that we are descended from the Puritans. Why? because they detested Papacy, and put an article in the Constitution of Massachusetts to guard against it. They are also teaching us to lose all confidence in a republican government, and why? because a mob burnt down a Catholic Convent! Carry out these two notions thoroughly, make them *public opinion*, and they inevitably bring us to the great toe of his Holiness.

We have recently heard the founders of New England denounced in a legislative assembly in Massachusetts, by intelligent Protestants, as having been more bigoted and persecuting than the Catholics; and when such is the character we give of our fathers, have we aught to say against sneers like these, which we find in the ablest Catholic journal in the United States, the Cincinnati Telegraph of April 10, 1835,* edited, no doubt, by some foreign Jesuit, who owes allegiance to the Holy See? It is thus men bred up in civil and spiritual slavery speak of our glorious ancestors:—

“The Presbyterians of the present day are sadly perplexed about the hard doings of their goodly progenitors of New England. As long as ignorance and fanaticism threw a brilliant tissue over their *real practices*, they boasted of their lineage, and claimed as inheritors of their fame, the patrimony of worldly comforts and influence. But mankind

* This paper had previously published the speech of Hon. Francis Baylies in the Massachusetts Legislature, in defence of cloister education, and in condemnation of the Puritans.

have grown *wiser*, and our Presbyterian brethren ("in italics with a sneer") are a wise people, who cannot despise the *march of intellect*. They have learned that it is better to 'let the dead take care of the dead,' and easier for them to climb up the ascent of power, unincumbered by the *peccadilloes* of the Puritan fathers. Hence, with a finesse worthy of *Jesuit* craftiness, like a Puritan casulot of old,

Who could distinguish and divide
A hair 'twixt south and south-west side,

they have contrived to distinguish between themselves and the venerable *Pilgrims*, and with a *masked face* and altered voice and mien, to tell us with words of honied sweetness, that *they are not Puritans!* The world is not to be wheeled at this rate, nor to be dusted into such visions of Presbyterian weakness and innocence. They may *scout* their identity; they may *rail at their godly sires*, and make them their *scape-goats*, but we are loath to see them renounce their inheritance and sacrifice the merits of their good works. *The mark of the beast is upon them*, and whatever devices they may resort to, we shall ever say of them, in reciting the *atrocities of the Puritans*—Mutato nomine, de te fabula narratur." [Change but the name and the story applies to you.]

Can we justly complain that the Catholic press and Catholic Priests are thus artfully using the odium Protestants have heaped upon themselves, to make the descendants of Puritans in Ohio and the West ashamed of their pious ancestors? Ever since the burning of the Convent a portion of our Protestant citizens have labored to root out what the legislative committee deplored as "*prejudices*" against the Roman Catholic religion; and in their zeal to make us charitable to Papists, have been teaching us to despise Puritans. Bishop Fenwick, of Boston, did but embody the sentiments he had learned from a portion of the Protestants of Boston, when he sent to the dinner of the Catholics in that city, on St. Patrick's day, the following toast—"Health to the *liberal* portion of the Massachusetts Legislature;"—meaning, of course, that the sixty-seven members who voted to tax the state ten thousand dollars to rebuild the Nunnery at Charlestown were the only *liberal* men, and the four

hundred and twelve who voted against it were the bigoted descendants of the persecuting Puritans! [See Note F.]

Let us, now that a space for reflection has been had, refer to some of this *official* odium we have cast upon ourselves, and see if it is the right material to make New England history of. The language of the Boston daily press just after the riot, was almost universally of the following character. We shall comment on each extract as we pass along.

From Boston papers of August 12 and 13, 1834.

"We remember no parallel to this outrage in the whole course of history. Turn to the bloodiest incidents of the French revolution, roll up the curtain that hangs before its most sanguinary scenes, and point us to its equal in unprovoked violence, in brutal outrage, in unthwarted iniquity. It is in vain that we search for it. The whole matter was a cool, deliberate, systematized piece of brutality."

What ignorance or perversion of history have we here! No parallel in history to the burning down of a large brick building by 150 men, who first took particular care to see that every one of its inmates had been driven from it? The writer of this hyperbole could never have read *Catholic* history. How many inoffensive natives did that good Catholic, Cortes, butcher, when he sacked the city of Mexico and roasted Guatamozin by a slow fire, to make him confess where the gold was hid? Clavigero, a Popish Priest, says 100,000; and he also says of the butcher, "Cortes was *zealous* for his *religion*." When Pizarro, another Catholic, treacherously seized the king Atahualpah, how many defenceless, naked men did he destroy? Only *two thousand*! and the Priests who accompanied him pardoned his sins, and administered the sacrament! History, too, relates something about the massacre of 30,000 Protestants by order of the famous Catherine de Medicis, of France, a devout Catholic, which seems to be *about* equal in "unprovoked violence and brutal outrage" to the Convent riot.

How did it happen? Catherine pretended to grant the Hugonots a very advantageous peace, and to cement it, proposed a marriage of her daughter to Henry, the young king of Navarre, a Protestant. The heads of the Protestants were all invited to the palace, to the wedding on St. Bartholomew's day, and in the midst of the festivities, the great bell of the palace struck the concerted signal for the butchery of all the Protestant guests; not one was spared. Admiral Coligni, the head of the Protestant party, fell, the king himself (the son of the regent Catherine) assisting in the massacre, which did not cease till 30,000 Protestants were butchered! History is full of scenes of carnage like these, which are certainly *almost* equal to the burning of the Convent!

We might find some matters in the history of the Inquisition quite equal in "brutal outrage" to the mob at Charlestown. The London Globe of April 17, 1835, contains the following:—"By a recent publication it appears that the number of victims sacrificed by the INQUISITION was as follows: 105,285 fell under the inquisitor-general Torquemada; 51,167 under Cisneros, and 34,952 under Diego Perez. It is reckoned that 31,912 have been **BURNT ALIVE!** 15,659 have suffered the punishment of the statute, and 291,450 that of the penitentiaries; 500,000 *families* have been destroyed by the Inquisition, and it has cost Spain two millions of her children."

And then, as to the French revolution: there is nothing so bad in the whole of it as the Convent riot, said the newspapers; and so said a learned judge on the bench! Now every schoolboy knows that the French revolution began in a mob, where blood was shed, and continued a series of mobs and carnage. The mob that destroyed the Bastille were impelled to it by the fact that the governor of it (M. de Launay) had admitted a multitude of citizens into

the Bastille under promise of protection, and then treacherously massacred them. The heads of Foulon and Berthier, two of the ministers, were carried about the streets on long poles, and the guillotine was not idle. Among the thousand frightful scenes of that revolution, let one suffice as a tolerable "parallel" in atrocity to the burning of the Convent. It happened on the 6th of October, when a vast multitude of *women*, and men dressed as women, surrounded the palace of Versailles, pretending to supplicate for bread for their children, while howling for the queen's blood. This mob rushed into the palace, seizing in the court two of the life-guards, whose heads they bunglingly severed from their bodies by many blows with a dull axe. The ruffians, reeking with the blood of the sentinel, whom they had left for dead on the stairs, rushed into the queen's chamber, with threats too horrid to be recited, and with their bayonets pierced the bed whence this persecuted and lovely female had but just fled, almost naked, starting at the sound of the pistols, and calling eagerly to the guards. "O, my friends, save my life, save my children." The attendants ran to the children's apartments and brought them away half naked, to place them under the protection of the king. Finally, the king and his family were obliged to set out for Paris, in the custody of the mob. Two gentlemen were selected from the king's body-guard, and beheaded in the court of his palace. Their heads were stuck upon spears, and led the procession, whilst the royal captives followed in the train, and were compelled to witness this spectacle in a slow march of six hours!

This is *history*. And yet it stands uncontradicted in the daily papers of Boston, that it is in vain we turn to the bloodiest incidents, the most sanguinary scenes of the French revolution, to find a parallel in atrocity with the burning of the Ursuline Convent in Charlestown, the 11th

of August, 1834! More than this; a learned judge,* in a grave charge to a grand jury, which has gone to Europe in print, to furnish material for the enemies of free government to denounce our institutions, deliberately uses this language as a just description of the Convent riot:—

“Such a scene of popular madness, and of culpable official neglect, can hardly find a parallel in the period of the French revolution, which will ever be remembered as the reign of terror.” [Note G. Appendix.]

The Boston Investigating Committee, in their official report, 7000 copies of which were published at the expense of the city, used the following among other exaggerated statements, derived from the friends of the Convent, which were entirely disproved on the judicial investigation before the Supreme Court, in the Convent trials.

“Not content with all this, they burst open the tomb of the establishment, rifled it of its *sacred* vessels there deposited, wrested the plates from the coffins, and exposed to view the mouldering remains of their tenants.”

The learned judge of the Municipal Court, in the printed charge we have before quoted, improved upon this “horror derived from the imagination of the poet,” in the following glowing and eloquent language:—

“Had it been known that this peaceful community was likely to be thus disgraced, thousands of our citizens would have rushed to the rescue of those *venerated sisters of religion*. Anarchy was permitted to reign, and it did its own work. The ruthless mob *rioted for a time on living faith and innocence!* They even invaded the *sacred repose* of the tomb, and scattered to the winds the mouldering fragments of mortality, which there rested in hope, waiting for the resurrection of the just. Would it were but a work of fiction, and that it derived all its horrors from the imagination of the poet. But the black record now *makes part of history*. It will be read in all future time wherever civilization exists. IT IS A SAD COMMENTARY ON OUR FREE INSTITUTIONS.”

* See “A Charge to the Grand Jury of Suffolk, December, 1834, by Peter Oxenbridge Thatcher,” p. 12.

Here the learned judge comes to the same conclusion that the Catholic Telegraph does, viz.: that "this one fact (the riot) is a condemnation of the system of American institutions." And why does he so? Simply because, with the most upright intentions, he and other Protestants suffered themselves to be wrought up, by the representations of the Bishop and the Lady Superior, to a fervid imagination, that religious freedom and republican government had come to an end, because about one hundred and fifty desperate and unprincipled men had set fire to a Roman Catholic school-house for educating Protestants! What a "fiction" to represent the mob as *rioting on innocence*; clearly meaning that virtue was violated, when, in point of fact, not a hand was laid on a female, and the Superior, though met by twenty or thirty men in the passage, before she left the building, was not molested by them.* (See her own testimony in Buzzell's Trial, p. 11.)

And yet, so universally has imagination been used to supply the materials for fact in regard to the atrocity of the mob at Charlestown, (which is black enough without exaggeration,) that even the attorney-general, Mr. Austin, with all the facts as sworn to in the case before him, used this hyperbolical language in his eloquent address to the jury, which is to go abroad and be thrown back in our teeth as "condemnation of the American system of institutions."

"All leave the place but one. One timid female only remains to face this ferocious mob. Yes, gentlemen, that old infirm woman (the Superior) whom you saw on the stand, she dares to remain, lest any of her children, any of her sis-

* James Hogan, the government witness, and a Catholic, testified that "after the mob got in the building, the first cry was to find whether the sick nun was in the house. They hunted round from room to room. They travelled round till they were satisfied no woman was in the house, and I went with them."

ters (by religion) should be exposed to the licentiousness of these lawless ruffians."

The sworn testimony of the Superior does not cover this picture of fancy. She says, "As soon as the pupils and members had retired to the summer-house, I felt uneasy lest some of the pupils might still be in their dormitories. Then I went to every dormitory and asked if any of the pupils were there, I found none. Coming down into the basement story, &c. I saw the men were in the same passage with me, more than twenty or thirty, I should think. I made my escape as soon as I could, and went to the summer-house."

Then as to the violation of the tomb. True its sacred repose was invaded, but not in wanton mockery of the dead. There was no enmity against the mouldering remains of the *seven* poor victims of monastic austerities, who had come to an untimely end by the consumption of a Cloister. The *motive* in all cases qualifies the crime, and brutal as this act was in itself, it had no motive of revenge or insult to the dead. It was less atrocious than many of the invasions of sepulture for purposes of science. What were the facts as proved under oath? Warren Draper says, "I went to the tomb and found it had been entered. One coffin was open.* I did not see any marks of force." The selectmen, who examined the Convent the afternoon before the riot, testify that at that time they broke the lock and hinges to the tomb, by the direction of the nun, Miss Harrison, it being so much rusted the door could not otherwise be opened. They left it thus forced from its hinges and unlocked. As to the "sacred vessels" rifled from the tomb, Hogan, the Catholic witness, testified, "I don't know that any silver ves-

* The lid was merely turned back. The Charlestown Aurora of August 28 stated as from authority, that no chalice or silver vessel was in the cemetery, as had been asserted.

sels were taken away ;" and John Davis, another witness, said, "I was near the tomb very early in the morning. I saw a multitude of people going in and out continually, as early as sunrise ; I did not see any one take any thing out of the tomb." The selectmen saw no vessels in the tomb.

In point of fact, then, there was no bursting open of the tomb, no wresting of plates from the coffins, no scattering to the winds of the mouldering fragments of mortality, no violation of innocence. The mob was sufficiently disgraceful without committees and learned judges drawing on their imaginations to give to such fictions as these the stamp of history. There was no personal violence or insult. On the 12th of August, the day after the riot, the newspapers of the city said, and with truth, "We cannot learn that any of the children were personally injured or insulted in any manner."*

If there be any one who calls this plain statement of facts "an apology for the mob," he is no true American. It is no apology for crime ; it is a defence of our institutions, a denial that any portion of our populace were so brutal as has been represented. It is taking from tyrants and their minions the weapons some of our wise men have put into their hands to beat down the rising spirit of freedom in the people of the old world, by representing us as a nation of savage rioters and ruffians.

There is no justification of mobism in telling the truth. The burning by lawless rioters of a building occupied only

* The fact was also mentioned in several papers that one of the pupils, who had tied up a bundle of her clothes when the riot commenced, carried them through the mob unmolested. The inquiry has been made, whether the Superior did not prohibit the pupils from removing their effects. We have no direct evidence on this point, and therefore attach no weight to the suggestion. The destruction of the property of the children of Protestants would be the most certain way of enlisting their sympathies for the Convent.

by females, and located within three miles of Fanueil Hall, though without the civil and police jurisdiction of Boston, is odious, shocking and humiliating in any aspect in which it can be viewed. But there may be exaggeration in describing crime, and in our eagerness to condemn the guilty we may cast an undeserved reproach upon ourselves, our institutions, our state, our country and our religion. In all governments there may be, has been, and will continue to be, mobs. Even the quiet despotism of Turkey cannot prevent them in Constantinople. Poland, poor Poland, is perhaps an exception. "Order reigns in Warsaw," said the tyrant of Russia, when he had trod the iron heel of despotism on the last spark of expiring liberty.

It is not the existence of a mob which proves the failure of a republican form of government to protect individual rights; but we may fairly judge something of the influence of different forms of government on a people by the relative atrocity of mobs. History will show that exactly in proportion to the despotism and consequent degradation of a nation will be the ferocity and brutality of the populace, whenever they break out into violence. Now if the mob at Charlestown had done what the Committee of Investigation, Judge Thatcher, and the attorney-general have *imagined* they did do, we might seriously despair of our institutions, and exclaim with Judge Fay and a member of the Boston delegation in the house, that we were ready to pull up stakes and go to some *more enlightened* country! It is, therefore, important to us as a nation; important to the *world*, who look to our institutions as their dearest hope, that we should not denounce and degrade those institutions for the sake of convincing the Catholics that we really disapprove of the outrage at Mount Benedict. If the large and energetic meetings held all over this vicinity,

the liberal rewards offered by the governor and the mayor, the ceaseless vigilance of committees of investigation in Boston, Charlestown and Cambridge, the efforts of courts and judicial officers to detect and punish the criminals ;—if all these are not sufficient evidence of our sincerity, we cannot hope to prove it by blackening this page of New England history, and decrying our own institutions as too feeble for good government. The Boston Committee of Investigation alone expended SEVEN THOUSAND DOLLARS in efforts to detect the guilty and protect the innocent ; and all this was voluntary and extrajudicial, aside from extra sessions of the court, the vigorous action of the city and state governments, and that too in a case where only property, and not life, had been assailed.

Contrast this (not by way of reproach, but in honest justification of our own free institutions) with a riot which happened in New York on the 13th of March last, 1835. There is in that city a Protestant association for free discussion, composed of many respectable, intelligent, and doubtless pious citizens. They hired the Broadway Hall, and assembled there peaceably on the above-named day, to discuss the question among themselves, "Is the Catholic religion incompatible with civil liberty or not?" The consequence of this exercise of a plain public right is thus related by responsible witnesses :—

"On Friday evening last, after the meeting had been organized, (the room being crowded to excess,) a great number of persons, chiefly, if not exclusively, Roman Catholics, broke open the door, and violently forced their way into the hall. Although there was no room, even to stand, they continued to press forward through the crowded audience, evidently to make an assault upon the persons who were engaged in the business of the society. The discussion being thus violently interrupted, some of the ministers and others withdrew by a private passage, with the view to prevent the perpetration of greater outrages. Such as remained attempted to persuade the assembly to retire, and the orderly part of it, generally, withdrew as soon as practicable. While they

were retiring, the rioters commenced to fight, and broke some of the windows and lamps, and a number of the seats, before they could be expelled from the hall. The extent of damage is not yet precisely known. Neither is it yet certainly known how many of the rioters can be identified."

The above may be relied on as a plain statement of facts, which can be attested by hundreds.

By order of the Directors of the New York Protestant Association.

W. C. BROWNLEE, }
ANDREW STARK, } Committee.
JAMES LILLIE, }

In a statement which appeared in the New York Catholic Register, signed by three foreign Catholics, instead of condemning the outrage, they assert that they went to this meeting of Protestants (though uninvited, and knowing it must breed a riot) "*in defence of the religion we profess, and to preserve our churches from the brand of conflagration.*" In other words, they went there to put down free discussion! They say they were led to this by the following reasons:—

"From the preaching of a Canadian foreigner, named Bourne, in Rutger-street church, about four weeks since, during which he called on his audience for the *extermination* of the Catholics.

"From a conviction that the said Bourne was associated with another Scotch foreigner, named Brownlee, formerly a Baptist, and at present pastor of the Middle Dutch Church.

"From a knowledge that *the American public would support us in our defence of the question at issue.*

"We were led to the conviction of obtaining justice from an American audience, from the knowledge of the fact that the clergymen of *two* churches, to which the aforesaid Bourne applied for the liberty of [preaching] such doctrine or opinion, having flatly denied him the use of their churches for such purpose.

"From an opinion that the said Brownlee and Bourne are not citizens of this our adopted country; that they are members of the Foreign Bible Society, and agents of such in this country; and that their final object was to establish the union of church and state among us."

This is the only notice, to our knowledge, the Roman Catholics have ever taken of this gross outrage by foreign Catholics upon a Protestant assembly of native freemen,

who, even were they fanatics or bigots, had the same right, under the constitution of New York, to discuss the dangers of Popery, as the Catholics had, under the constitution of Massachusetts, to establish a Nunnery for cloister education at Charlestown. The prejudice of the Catholics against the Protestant association could not have been greater than were the "prejudices" of the people of New England against Nunneries. The Catholics of New York could not have been more apprehensive that a Protestant discussion about their religion would lead to the destruction of their churches, than Protestants are that the system of cloister education, if not stopped, will lead to the overthrow of all our republican institutions. Neither could the Catholics have been more jealous of Messrs. Brownlee and Bourne for being agents of a *Foreign Bible Society*, than Protestants are of Popish Bishops and Superiors, who are the known agents, emissaries and sworn "subjects" of the Pope of Rome. If, then, three foreigners (Messrs. Cooney, Duigenan and McLaughlin, the committee of the New York Irish Catholics) deemed it necessary to get up a mob, in order to put a stop to the preaching of two foreigners against Popery, does it lie in their mouths, or the mouths of the whole Catholic clergy and press of the United States, who have never censured *that mob*, to rail at the Charlestown riot? If they were justified, as they say they were, in defence of their religion, in breaking up a Protestant assembly on such grounds, can they censure the Convent mob for breaking up a secret monastic institution, in which they believed a woman was imprisoned? an institution conducted by a "*Canadian foreigner*" and for the sole purpose, as many believe, of silently perverting the minds of the rising generation of Protestants, so as to prepare the way for this country to

become a fitting residence for his *Holiness*, when the light of liberty and the gospel of truth shall expel him from the old world? If free discussion against Popery is going to destroy Catholic churches, what have we not to fear from the system of cloister education, in its effects on Protestant religion and free government? Let the Catholics of New-York do in relation to the Broadway riot what the Protestants of Boston did upon the Convent riot, and then they may come and rail against us and our institutions. If they fear our open discussion, we ought to fear their secret schools. Surely, the Catholics had no more right to make a riot and destroy property in Broadway Hall, and expel its rightful occupants by violence, than a Protestant mob had to rouse the defenceless inmates of the Convent from their beds, and burn down their dwelling. Both were gross and base violations of law. We have seen what Protestants did in the one case to express their abhorrence and punish the guilty. In the other case we have nothing but a partial justification of the wrong. Not a meeting of Catholics was held to disclaim the outrage, not a word uttered about indemnity, and not a single Catholic press or Catholic Priest reprobated or even disapproved of the riot.

We have seen how our own presses denounced the Convent riot. Let us now see what they said about the Broadway riot, and how the Catholic presses treated it. The power which the Catholics of this country hold over the Protestant secular press, was singularly exemplified in both these cases. Not a press friendly to Convents said a word to condemn the Catholic riot in New York. The New York Courier and Enquirer, usually bold even to recklessness, at first published the following emphatic and true description of that outrage, and it never afterwards found one of the facts false :—

"A gang of ruffians, amounting to between one and two hundred, burst open the door, and commenced a most violent and indiscriminate attack upon the audience. The Rev. Mr. Brownlee, and several other clergymen, in vain attempted, by remonstrance, to quell the outrage. The infuriated ruffians assaulted the reverend gentlemen, who were at length compelled to flee for the safety of their lives. The work of destruction then commenced; the mob tore up the benches, and entirely destroyed the furniture of the room, by splitting it into a thousand fragments." "The aggressors are said to have been a portion of our Irish Roman Catholic population."

This appeared in the Courier and Enquirer of the 16th of March. On the 17th, the New York Register and Catholic Diary denounced the Courier for making assertions "in the highest degree inflammable, and calculated to evoke the fiercest spirit of *religious vengeance*." [Meaning, no doubt, in the language of the "Superior" of the Convent to Mr. Cutter, "there will be a retaliation. Your houses will be pulled down over your heads" by "10,000 brave Irishmen."] The Catholic Diary added the following:—

"To counteract the impression made by this incendiary article, there appeared on the following day, the 17th instant, in the New York Times, the following affidavit:

"CITY OF NEW YORK, to wit: John Cooney came before me this day, made oath on the Holy Evangelist, and deposeth as follows: That the statement in the Courier and Enquirer of this day, relative to a riot at the Broadway Hall; on the evening of Friday last, is FALSE; and, as this deponent believes, *intended and calculated to produce disorder, unchristian feeling and animosity between Presbyterians and Catholics in the community.*

JOHN COONEY.

"Sworn before me this 16th day of March, 1835.

D. P. RICKER, Commissioner of Deeds."

The effect of this single, bald, uncircumstantial denial, by one Roman Catholic, John Cooney, instead of rousing the manly spirit of the Protestant editor, brought him to his knees, as will be seen by the following strain of exultation,

in the same Catholic Diary. Mark its commencement—"Startled!" John Cooney and the Diary, it seems, had more power to "startle" the New York Courier, than President Jackson and all his presses!

[From the New York Register and Catholic Diary.]

"Startled at this timely contradiction of false assertions, the Courier, on the succeeding day, the 18th, condescends to give a salvo, and notices the Reverend and fanatical lecturers, Brownlee, Stark, and Lillie." [The following is the recantation quoted from the Courier of the 18th:] "We think, however, that, inasmuch as the constitution secures to all, religious tolerance and freedom of opinion in religious matters, none but fanatics, and foolish, discontented individuals, would presume to embark in a discussion as to the political bearings of any religious sect. We are opposed to fanaticism of all kinds, and foolish, useless and improper as the fanatical discussion at Broadway Hall was," &c.

Again—how unreasonable it is to talk of the ferocity and brutality of mobs in this country, as being unparalleled by all the horrors of the French reign of terror; how disreputable is it to an American, above all, to a New England man, to pretend that he can find a more enlightened country than this, because a mob, under a popular delusion that a nun was distrained of her liberty, burnt down a Convent! What do we find in some of those more enlightened (?) countries where Catholicity has reigned for ages, and the Protestant bigotry we just now hear decried so much never shed a ray of its influence? Not long ago, the enlightened people of Lisbon, after they got rid of the quiet despotism of Don Miguel, took it into their wise heads that the monks had poisoned the wells, and they just went and demolished several Monasteries, and massacred a number of monks. Now be it remembered that these rioters in enlightened Portugal were all good Catholics, and firmly believed in the infallibility of the Pope and his Priests; and yet they murdered

their own spiritual fathers, the monks, because they suspected them of a plot to aid the tyrant Miguel. The rioters at Mount Benedict did not believe in the infallibility of Nunneries, and did not murder any body ; and therefore we respectfully ask leave to declare our opinion that the Lisbon mob was rather worse than the Charlestown mob.

While we are writing, our eye has fallen on a recent English paper, which contains the following from the Paris Journal des Debats, a paper conducted, we believe, by Roman Catholics :—

" On the 3d and 4th of April (1835) a riot occurred at Saragossa (Spain) which threw the whole city into commotion. The Archbishop (a Catholic prelate) had issued an interdict against a monk charged with some offence. The monk, instead of submitting to the decree, went into the streets, collected a few of his friends, and finally gathered a mob, who went to the palace of the Archbishop, with the intent to assassinate him. The populace not being able to force the gates of the palace, which were strongly barred, attacked all the Priests they met, entering their Convents for that purpose. The monks were massacred in the Convents, and the Canon Morio, brother of the Cardinal, (one of the church dignitaries) together with a bookseller, were killed in the streets. The troops were sent, and put a stop to these horrible excesses, and at the last accounts tranquillity had been restored." [The number murdered is said to have been twelve.]

Here was a mob got up by a Catholic Priest against a Catholic Bishop, in a Catholic country, where a Protestant would have been sent to the dungeons of the Inquisition for not kneeling whenever that same Bishop moved in procession through the streets. In that mob twelve men were murdered, some of them in their Convents, and all this was done by a monk, because his own Bishop had put him under an interdict. Just compare it in " unprovoked and brutal outrage" with the mob that burnt down the Charlestown Convent, and let those who are " ashamed of their country"

and are seeking for one "more *enlightened*," under the dominion of Popery, go to Saragossa !

Let us, then, come to an examination of the whole ground touching the influence of the Catholic system of CLOISTER EDUCATION upon our country and its institutions, as freely as we should a concerted effort on the part of foreign powers to infuse into the minds of our children a love of monarchy, in order to prepare the way for a revolution in the next generation. There is no fear of being *argued* out of the just estimates in which reformed Christians have held Popery since the days of Luther, but in this country we are, above all countries, in danger, through appeals to false pride, of having the very love of our free institutions made the instrument of their destruction. The emissaries of the Pope, the agents of Austria, and the friends of Convents, will tell us that our country is the *asylum* for the oppressed, until they flatter us into making it the *almshouse* of Europe and the receptacle of the Inquisition. They will extol our glorious Republic as the very temple of liberty, until they persuade us to turn it into "a den of thieves," and they will laud to the skies our toleration and religious freedom, until they enlist us in *propagating* that form of religion which we ought merely to tolerate, for the plain reason that all history teaches us it is a religion that must destroy *ours*, as it has every other free government, the moment it gets the ascendancy.

We see how rapidly we have been progressing to this point already. If we preach against Popery (as Dr. Beecher did long before the burning of the Convent) we are charged, in the language of the Report of the Boston Investigating Committee, as being "guilty of an offence no less *heinous*, *morally* considered, (than riot and arson,) in having excited the feelings which led to the design, or countenanced and instigated those engaged in its execu-

tion."* If our public papers open their columns to a discussion of the dangers of Popery, they are styled "licentious journals, called religious," and are railed at for "impudence of ignorance and malice of sectarian bigotry." If we write or speak against Convents, we are denounced by the organ of the Catholics in New England (the Literary and Catholic Sentinel) as "*a chosen set of unprincipled saints, gnashing their teeth with demoniacal rage.*"

Even if we take a "*prayerful consideration of duty*" in this matter, we are accused by the patrons of Convents, with using "*canting language,*" and if we reason against Popery we are charged with being guilty of "*a most unholy design, in violation of the most extolled precepts of the Christian religion!*"†

Such are the *arguments* used to keep off investigation from Convents, which, like the spear of Ithuriel, if applied to the monastic scheme of Popery, will divest it of its false aspect and expose the fiend in all its deformity.

Nay, further than all this—if we will not neglect our own schools and place our daughters beyond our own reach in the hands of Papists and foreigners, in their secret Monasteries—

———"to rear the tender thought,
And teach the young idea how to shoot,"

we are accounted enemies to "those venerated sisters of

* See p. 9 of the Report by the Boston Committee of Investigation, alluding to the lectures against Popery delivered by the Rev. Dr. Beecher in Boston, in his controversy with Dr. O'Flaherty, and to Miss Reed's Narrative, then unpublished.

† See "Preliminary Remarks" to the Superior's "Answer," p. 4. A book designed to "*write down Catholicity,*" according to this author, is a species of high treason, and a violation of the Christian religion! *Toleration*, therefore, according to the Protestant Papist who wrote the "Preliminary," means that you shall neither speak, preach, write nor pray against Popery. Let him add you sha' n't *think* against it, and he shall be recommended for inquisitor-general of America!

religion," to whom, it is represented, Protestants are most deeply indebted for their pious disinterestedness, in the exercise of "the sacred trust confided to them by paternal affection, to watch for the safety of young female children."* And, finally, if we condemn secret monastic institutions, established under the patronage of the Pope, for the perversion of the minds of Protestant youth by bringing them in habitual contact with Catholic doctrines, mysteries, and ceremonies; we are classed with the reckless rioters who burnt the Nunnery in Charlestown!

It all goes for nothing with the apologists of Convents, that we are willing Roman Catholics should retain in their churches foreigners of their religion who come to this country, and that they should educate their own children as they please. It is nothing that we freely contribute to erect their houses of worship and give them all the civil and religious rights we ourselves enjoy;—but we must surrender to them our own rights—we must give them every encouragement and facility to pervert Protestants to their faith, by training up our children from six to sixteen years in their secret seminaries, which Protestant parents are never permitted to enter!

If we propose to rouse public attention to the danger of such an undermining system of proselyting education, which is extending all over our country, and preparing the way, under the direction of a foreign power, to subvert our civil institutions, by converting heretics to a *spiritual* fealty to the Pope, we are exclaimed against on all hands as Goths and Vandals, who would destroy every vestige of morality; religion, virtue, and refinement in the land! The *plain truth* told about the secret discipline of Nunneries, is pronounced in high places (by men who know nothing but what the Bishop and Superior have told them) "vile slanders re-

* See Judge Thatcher's Charge to the Grand Jury of Suffolk.

specting this religious family, equally unworthy of our age and country, and hostile to the spirit of our civil and religious institutions." Sixteen highly respectable Protestants, who had children at the Convent, have certified to the purity and propriety reigning throughout every department of that institution, without ever having seen any part of it but the common parlor; and while we patiently hear our own ancestors decried as Puritan bigots and *ruffians*, we are called upon to teach our children to regard those "exemplars," Roman Catholic Bishops and Priests, and those "venerated sisters of religion," Lady Superiors and Nuns, as the purest personifications of virtue, intelligence, refinement and piety that are permitted to grace the earth!

It is to such influences as these, derived from Protestants, that the Propaganda at Rome and the Leopold Foundation in Austria mainly look for the means of *forming the common mind* of the next generation in the United States, through their adroit system of CLOISTER EDUCATION. The whole design of this grand experiment upon the ductile minds of our youth was carelessly disclosed in one little remark of Miss Moffatt, the Superior of the Convent, to one of the selectmen of Charlestown, (Mr. Poor,) when he visited the Convent on Sunday before the riot. Pointing to the Protestant children under her charge, who were walking in front of the Convent, the Superior could not conceal her exultation in the promised success of the plan of substituting Catholic for Protestant seminaries among us. These, said she, *will one day become mothers, and will teach their children to think well of the institution where they were educated!* Yes, no doubt:—to think well of it, and send their children and children's children to be educated and trained from six to sixteen in monastic institutions! This was the scheme preparing for the conversion of New England to the "true faith," and this is the object of the

school which is so highly recommended in the Report of the Boston Investigating Committee.

Thirty-eight among the most influential and intelligent Protestant citizens of Boston have been found, who were so strongly influenced by the appeals made to them from the friends of the Convent, as to be prepared to publish to the world as their firm belief, that the mere fact that "the institution in question [the Convent] was founded in the year 1820 by the *venerated* Cheverus and Matignon, [two foreigners sent to this country by the Pope] is the highest eulogium that could be pronounced on any institution, because "their *names* will be in this community a *sufficient guaranty of its purity and Christian character.*" On the same principles these names, and especially that of the amiable Fenelon, ought to be a "sufficient guaranty for the purity and Christian character" of the whole system of Popery, and hence we ought to embrace it at once, without any investigation, on the mere authority of "venerated names!"

In this same spirit of subserviency to mere *names*, we have seen one of the representatives of Boston, the city of the pilgrims, rise in his seat in the Legislature of Massachusetts and declare of "the venerable Matignon and the *venerated* Cheverus,"—"If ever there were men in this community deserving the name of *exemplars*, Doctor Matignon and Bishop Cheverus were excelled by none." And this was said not merely in reference to their private characters, (in which capacity no one would withhold from them the same approbation that should be extended to our own clergy,) but as an argument to the Legislature for rebuilding an institution founded by such great *exemplars*, when in fact they were foreign agents sent here for the propagation of a religion, the spiritual tyranny of which our pious fathers feared even more than they did civil despotism.

With a like thoughtless credulity, which would not per-

mit us to question the sincerity of the Priests of a religion notorious through all its history for *insincerity*, mental reservation, plenary indulgence to sin, and a disregard of good faith towards "heretics," we hear the same intelligent member of the Legislature from the city of Boston, positively deny the assertion made by a minority of the committee, that "Roman Catholics do not renounce and abjure subjection and *obedience* to every foreign power whatever." And how does he deny it? Upon the sole authority of a Catholic Bishop, who is most interested in the denial. "This proposition, and this assertion, I must, with all due respect for the opinion of those gentlemen, most unqualifiedly dissent from and deny. I deny it *upon the authority of Bishop Fenwick; and that alone would suffice for me, without recourse to any recorded authority.*"* [Appendix, Note H.]

Let no free American citizen ever suffer himself to be persuaded that free discussion and lawless mobism are the same thing. To enforce this conviction upon us has been the great aim of the prelates and presses of the church of Rome in this country. It is an artful device of the enemy to shut up the mouths and the presses of Protestants by charging upon all who condemn monastic institutions for education, that they are aiders, abettors and approvers of riots. A striking exemplification of the means resorted to, to identify Protestant discussion with premeditated riot, was given in Philadelphia, a few months after the destruction of the Convent at Charlestown. An association of citizens of Philadelphia proposed to hold a meeting to discuss Romanism in its bearings upon our civil and religious institutions, and their attempt to do so in a peaceable manner called forth the following extraordinary *Bull* from one of "the HIERARCHY of the United States," the "Coadjutor, Bishop of Arath, Rt Reverend Francis Patrick Kenrick, D. D."

* See "Speech of Mr. Cook, of Boston, on the Convent Bill."

"NOTICE.—It appears by an advertisement in the morning papers that

"A meeting will be held this evening in the Second Presbyterian church, Dr. Cuyler's, corner of Third and Arch streets, at 7 o'clock, at which the following question will be discussed, viz: "Is the Roman Catholic religion in any or all its parts or principles unfavorable to civil or religious liberty?"

"The Rev. Dr. Brownlee of New York, and the Rev. John Breckinridge of this city, will address the meeting."

"The undersigned deems it his duty to caution the members of the Roman Catholic Church, both clergy and laity, against attending or taking any part in the proceedings contemplated by this advertisement. *It is with regret that he beholds gentlemen professing to be the ministers of the meek and lowly Jesus, whose most glorious occupation should be, like that of their Divine Master, to preach to their flocks the Gospel of peace and charity, and good-will among men—lending themselves and their houses of prayer to the purpose of discussion, which is calculated, if not intended, to inflame the worst passions, excite hatred and ill-will, and possibly lead to scenes of outrage and riot, such as have disgraced other cities.* Catholics are no parties to this proceeding, and he again cautions them against attending or replying to any misrepresentation or ridicule that may be offered.

† FRANCIS PATRICK KENRICK, Bp., &c.

John Hughes, Sec'ry.

Feb. 13, 1835."

The amount of this is, that if Protestant ministers suffer their churches to be used for a bare discussion of the principles of Catholicity, the result will be, that Catholics will be exasperated and will commit outrages by breaking up the meeting or destroying the property, as they did in New York the 13th of March, one month after the above threat! It is in accordance with the threat of the Superior of the Convent touching the twenty thousand Irishmen.

The Christian spirit which this Bull of Bishop Kenrick against free discussion aroused in the minds of his followers, may be inferred from the following comment upon it in the Roman Catholic "Truth Teller," published in New York, the scene of the unproved outrage of March 13th.

"The subjoined notice will show the well-timed advice of Mr. Kenrick regarding the tumultuous assemblies which the Scotch maniac

and his coadjutor are endeavoring to gather around them for the purpose of disturbing the public peace, stimulating the ignorant to the violation of law and order, and dissevering those bonds of amity and good will which hold the faith of the moral elements of society together. Let this advice be rigidly adhered to, and shameless miscreants may wander on their mission of ungodliness and extortion, having a brand on their foreheads more indelible than that which the Almighty placed upon Cain, *the first violator of his moral law.*"*

All this, remember, is about a simple inquiry, by quiet discussion, whether the principles of the Roman Catholic religion are in any way unfavorable to civil or religious liberty! The consciences of many well-meaning men have been alarmed by these dark hints about the danger of saying a word against Popery, and in their fear of being ranked with the enemies of law and good order, they have silently approved of Nunneries, as the only way to escape the charge of sympathy for the reckless rioters who outraged law and decency in Charlestown.

Such a shrinking from duty, such a surrender of the right of free discussion, is moral cowardice. The friends of truth ask for no weapons against Papacy and Monasteries but the tongue and the pen, and they are not to be deterred from the use of these because a mob has burnt down a Convent. The period has now come to rightly discriminate, and Providence, in its own good time, has prepared the hearts of this great people to hear and receive the truth. Happy will it be for our beloved country if it is rightly improved in Christian temper, but with Christian firmness and perseverance.

The friends of civil liberty, of liberty of conscience, liberty of opinion, and liberty of the press, should not be deceived by the intimation that Popery and Convents in the nineteenth century are essentially different from Popery and

* It has generally been supposed that Adam and Eve violated God's moral law before their son Cain killed his brother Abel.

Convents in the fifteenth century. They should not be diverted by declarations of the Catholics of England, made in a government where they are in an utter minority, to secure civil advantages and relieve them from civil disabilities ; (disabilities we hope never to see imposed on them here, for the only law we ask for against Popery and Monasteries is the law of the gospel of truth, the law of enlightened public sentiment.) Let us then see what Popery is at this moment, in its application to civil and religious liberty. Let us see what right Catholics have to complain of our *intolerance*.

Bishop Fenwick, in his testimony on the Convent trials, substantially identified the monastic system and the Catholic religion of Europe, as one and the same with the like systems in the United States. His language was, "the Ursuline community here is the same, or nearly so, as the communities of the same order in Europe." He was not aware of any difference in the use of the Bible among Catholics in Europe and this country, nor will he or any other Roman ecclesiastic in the United States, attempt to point out any difference in the Roman Catholic faith, creed, and practice in Europe and America. He cannot do it without falsifying the grand fundamental article on which Papacy stands, viz. the infallibility of the church ; for if she has one doctrine in Europe and another in America, then is she no longer infallible. The special relaxation from the European discipline of the church in matters of fasting, granted by "the supreme Pontiff," does not reach the principle of entire uniformity in the fundamentals of Popery at Rome and at Boston, and Bishop Fenwick, though born an American, holds his office at the sole pleasure of his spiritual sovereign and head, the Pope of Rome.

What are the opinions of this supreme chief to whom all the Catholic Bishops of America owe ecclesiastical homage,

fealty, and entire submission? On this point we have an important authentic document; coming directly from the Papal throne, to be disseminated throughout the universe. It is of no less authority than the encyclical* letter of the now reigning Pope, GREGORY XVI., who was chosen Pontiff in 1831, and in September, 1832, addressed his circular to all his clergy and faithful subjects throughout the world, containing the following sentiments as the doctrines which are to be inculcated in America by the system of *Cloister education*.

Deploring the disorders and infidelity of the times, Pope Gregory XVI. says :—

“ From this polluted fountain of ‘indifference’ flows that absurd and erroneous doctrine, or rather *raving in favor and defence of ‘LIBERTY OF CONSCIENCE,’* for which *most pestilential error* the course is opened to that entire and wild LIBERTY OF OPINION, *which is everywhere attempting the overthrow of religious and civil institutions!* and which the *unblushing impudence of some has held forth as an advantage to religion.* Hence, THAT PEST OF ALL OTHERS MOST TO BE DREADED IN A STATE, UNBRIDLED LIBERTY OF OPINION, licentiousness of speech, and a lust of novelty, which, according to the experience of all ages, *portend the downfall* of the most powerful and flourishing empires.”

“ Hitherto tends that WORST AND NEVER SUFFICIENTLY TO BE EXERCISED LIBERTY OF THE PRESS, for the diffusion of all manner of writings, which some so loudly contend for, and so actively promote.”

“ No means must be here omitted, says Clement XIII. [who was Pope from 1758 to 1769] our predecessor of happy memory, in the encyclical letter on the proscription of bad books—no means must be here omitted, as the extremity of the case calls for all our exertions to *exterminate the fatal pest* which spreads through so many works; nor can the material of error *be otherwise destroyed than by the flames*, which consume the depraved elements of evil.”†

* “Circular; sent round through a large region.”—Dic.

† For this, and some other valuable documents, we are indebted to Proofs of a “Foreign Conspiracy against the Liberties of the United States;” an extremely valuable and forcible little work, which we are glad to hear is now running through a second edition. Its author is a true patriot, well entitled to the name of “Brutus.”

Whenever a Papist taunts a Protestant upon Puritan intolerance, the burning of the Convent, and the refusal of the "illiberal" Legislature of Massachusetts to rebuild it, let the Protestant hold up to him this famous encyclical letter, fresh from Rome. Here are the true doctrines of the head of the infallible church on liberty of speech, of conscience, and the press! and this is the spiritual lord and master of whom the Bishop of Boston, Rt. Rev. Benedict Fenwick, said, "he thought that America rightfully belonged to the Pope, and that his Holiness would take up his residence here at some future day." This is the *liberal-minded* man from whom Bishop Fenwick also said "he had received a long letter, in which his Holiness congratulated him for his success in establishing the *true religion* in the United States, and made him offers of *money* to advance the interests of the Catholic Church and more firmly establish it in America."

It was in strict compliance with this encyclical letter of Pope Gregory, that Bishop Kenrick of Philadelphia forbade his Catholic subjects from listening to a discussion on the question whether the Roman Catholic religion is unfavorable to civil or religious liberty—a question settled at once in the affirmative by this very circular of the head of that religion. And in the same spirit, the "Rt. Rev. John Dubois," Bishop of New York, another of "the *HIERARCHY* of the United States," more recently issued his Bull against the New York Protestant association for free discussion, cautioning all Papists against attending the discussions. Of this association he says,—"*It is designed to misrepresent, calumniate, and insult the doctrines of the Roman Catholic Church—to inflame the worst passions, disturb the peace and harmony of our fellow-citizens, and lead to the perpetuation of riot and outrage.*"

The grounds on which this prelate denounces discussion

touching the church of Rome, is worthy of his master, Pope Gregory XVI. himself. It is because "eighteen ages of trial afford a refutation of the charges" brought against the Roman Catholic Church!

§ Shall such an argument as this stop our mouths and our presses in the nineteenth century, even if it be urged upon us by the Protestant advocates of cloister education? We think not, and therefore we seek to make manifest the truth.

Those who, since the disclosures made by Miss Reed, have firmly resolved not to shrink from exposing the dangerous system of cloister education; when they are denounced by the Protestant supporters of Papacy and Convents and classed with reckless rioters, should pray earnestly for something of the spirit that animated Luther in his memorable answer to "the execrable Bull of Antichrist." "The author of this damnatory Bull (said he, meaning the Pope) does not understand Luther. Luther has been long used to controversies, and is not to be frightened by vain threatenings. He knows the difference between an unsatisfactory, unmeaning paper, and the powerful written word of God."

Let the reader see to it that he too discriminates between the evasions and constructions of an artful system of religion of man's device, and the truth as it is written in the New Testament. The time has come for looking directly in the face the evil that is fast overshadowing our blessed land, and Protestant Christians will be awfully culpable in the sight of Heaven if they suffer the warnings that have been sounded in their ears to pass unheeded. The cry is, "peace, peace"—do not speak disrespectfully of "those venerated sisters of religion," who take an oath never to marry, and devote themselves to the seclusion of a Convent—do not disturb the pious labors of those holy and devout

women, the Ursulines, who have dedicated their lives to the "sacred trust confided to them," of educating the future mothers of American citizens in the romantic retreats of a Roman Catholic Cloister, which no Protestant can enter! Do not, oh! do not persecute the Catholics!

We say amen! Heaven and our laws forbid they should be persecuted; but if to open the eyes of Protestant parents to the danger of intrusting their dearest treasures (their daughters) in the hands of the unknown, alien subjects of a foreign power, the misguided devotees of a corrupt, mysterious, and imposing form of religion—if to warn our beloved country that should Papacy be suffered to gain the ascendancy, *she* must share the fate of all the unhappy governments over which that inquisitorial despotism has reigned—if this be to persecute Catholics and disturb those who take so much pains to neglect the education of *their own* children in order to instruct *ours*, then is *such* persecution a virtue enjoined on every true American.

Be not deceived. Names are not things, but true religion is every thing. There is one class of false teachers who come beseeching us to root out as a *vulgar prejudice* a belief in God and the Bible! and if we will only open our eyes and receive their light, behold! they will teach us how to die like the brutes that perish! With them to *reason*, is to deny the existence of every thing we cannot touch.

Another class of less impious teachers tell us that it is dangerous to suffer our children to read the Bible, and especially that we must send our blooming daughters to Ursuline Cloisters to be properly taught how to behave in *the world*, and fulfil the relations of wives and mothers, by the precepts and examples of female recluses, who have immured themselves by a vow in their infancy, and solemnly forsworn, as a grievous sin, every endearing tie on earth! The friends of Convents call upon Protestants to place their

children in the densest atmosphere of Roman Catholic superstition and ceremonies, under the penalty of being charged with the crime of persecution against the "venerated sisters of religion," and those "exemplars," the Catholic Bishops, if they suffer any attempt to be made to explore the mysteries of Nunneries and expose to the world the actual secret discipline and practices of female communities and their Priests, who *merely* ask us for the power to stamp the earliest and strongest impressions upon the minds of the rising generation of our land.

Shall we give it to them? is now the question for the present adult generation to answer; and if we do not answer it in the negative for *our* children, they will be bound hand and foot, mentally, and unable so to answer it for theirs. Give me the making of the ballads of a nation, said a philosophic statesman, and I care not who make their laws. "Give me the education of your children from six to sixteen," says the Pope, through his emissaries the Jesuits and Ursulines, "and I care not who makes your laws now. I will create public opinion for you, and the next generation, when they come to make laws, will be moulded to my purpose!" Already we find the Papist president of the board of trustees of a college in the West, boasting to his masters in Europe, that *he* can dictate conditions to one of our free and independent legislatures! In 1824 the Legislature of Kentucky incorporated St. Joseph College in Bardstown, constituting the Catholic Bishop of Bardstown and his successor in that office *perpetual* moderator, with power to appoint and remove all the trustees at his sovereign will and pleasure; so that, in fact, the Pope of Rome, who appoints and removes the Bishop of Bardstown at his pleasure, has as full and unlimited control over a college established in the heart of our Republic, as if it were located in one of the apartments of the Vatican. Ask the Pope to give the

President of the United States power to appoint the trustees of a Protestant college in Rome, and see how *liberally* his Holiness, who so grievously deplores our *intolerance*, would answer. The Right Reverend Benedict J. Flaget, Bishop of Bardstown, (a foreigner,) who obtained this extraordinary grant from a republican legislature, could not repress his exultation, and in a letter to Europe, dated February, 1825, he says:—

“Our Legislature has just incorporated the college. The Bishops of Bardstown are continued perpetually its moderators or rectors. *I might have dictated conditions*, which I could not have made more advantageous or honorable; and what is still more flattering, is, that these privileges were granted *almost without any discussion*, and with unanimity in both houses.”

Now be it remembered, that ever since the burning of the Charlestown Convent, the constant proselyting theme of this same Bishop Flaget, and every Catholic Bishop, Priest, Superior and Ursuline in the United States, has been the intolerable persecution, proscription and cruelty, with which the poor Catholics are treated in America! How true it is that they will be hammer or nails. At one moment we find them boasting of their lordly power to dictate conditions to our legislative bodies, and at the next appealing to the sympathies of Protestants for protection against the terrible persecutions they have to suffer among us!

The intelligent reader, who may have thought the two lines quoted as the motto in the title page somewhat stale, cannot fail now to perceive, that though it is familiar to every schoolboy, it is full of new import in its application to the system of cloister education, on which the Pope and Prince Metternich of Austria base their grand operations for undermining the only free government in the world, whose moral influence they and their masters, the Holy Alliance, most dread.

“*T is Education forms the common mind.*”

The *common mind* in America is the *sovereign*, and moulds the government and forms the laws. Whoever, therefore, can control the common mind by a system of education, holds in his hand the sovereign power of the state. He can do in one generation what all the standing armies of Europe could not do in a century.

These general views of the process going on to imperceptibly educate the children of America in the Roman-faith, are deemed of vital importance as a preliminary essay to enable the reader fully to appreciate the bearing on our national institutions of the disclosures of Convent discipline given in Miss Reed's simple Narrative of truth, which it is the object of this "Supplement" in the following pages to establish beyond a reasonable doubt. With this view, the principal points at issue in the investigation have been arranged under distinct chapters and heads, following the Introduction.

The Publishing Committee of the little volume entitled "*Six Months in a Convent*," to which this is a supplement, have neither been surprised nor alarmed at the vials of wrath that have been poured upon them. They said in their former Introduction, "We anticipate as a matter of course, from a portion of the community, all manner of denunciations and excommunications as obstinate heretics, fit only to be delivered unto Satan for the destruction of the flesh." We have not been disappointed in the favor we expected to receive, either from the Superior of the Convent, or from those Protestants who, with good, but mistaken intentions, having placed their interesting daughters in a Cloister to be educated under the eye of aliens to our religion and our country, are unwilling or unable to admit that they acted unwisely; and now honestly mistake the self-love and pride of opinion with which they defend the errors of that institution and their own, for an exercise of enlightened toleration.

But we should prove ourselves wholly unworthy the appellation of the friends of truth, if we could be driven to angry personal retort by the "Answer" of the Superior of the Convent, or the still more vituperative "Preliminary Remarks" in that pamphlet, written and digested by two of the principal Protestant patrons of the Mount Benedict Monastery. In our review of the principal matters of contradiction and assertion contained in that publication, which is the only explanation the Superior and her friends have yet attempted, we trust we shall be able to carry into practice the following maxims of the philosophic Paley on the forgiveness of injuries—maxims in morals, which, judging from the temper of the language and writings of the Superior, seem not to have formed any part of the study or discipline of the ladies of the Convent.*

"When we are necessarily engaged in a contest, we ought to proceed with calmness, civility, and good temper, which hurts no cause, and not with anger or passion; for what is beyond this must be merely to berate and distress our adversary, and springs, we may depend upon it, from malice and revenge at the bottom. In short, it is easy enough to distinguish in ourselves when we act in those contests which are almost unavoidable with a Christian spirit, and when otherwise."

We hope that every discriminating reader will apply this text to the "Preliminary Suggestions" and the "Narrative"

* The only book on philosophy of any kind, natural, physical, or moral, which was admitted among the *classics* of Mount Benedict, was Blair's Philosophy, being "A Grammar of Natural and Experimental Philosophy, by Rev. David Blair." It does not contain a single chapter on morals. The news of the publication of "Abercrombie on the Intellectual Powers," (which is used in the best Protestant schools,) does not appear to have reached the Convent. The only class-book on morals used there, must have been the "Rules of St. Augustine," and the Institutions of the Ursuline Community.

of Miss Reed, in contrast with the "Preliminary Remarks" and the "Answer" of the Superior.

That the work of exposing the abuse, deception and danger of the system of cloister education, which was so fast becoming popular among us, might have fallen into more able hands than ours, is most cheerfully admitted. But the most able are not always the first or the firmest hands to be held up for the truth. Most of the men who lack nothing else to make them pre-eminent, lack moral courage, and most of the gradual and imperceptible errors and vices that are sapping the foundations of religion, virtue, and free government, are rendered so respectable by the patronage of names and personal influence, that they pass by the great men of the land in open day with entire impunity, if not with silent approbation. Even where men standing in high places feel and privately acknowledge that the truth ought to be made manifest, (as the apostle Paul enjoins upon all who love the truth,) still they are not unapt to wink at error for the sake of their own ease, or profit, or popularity, or from fear of losing worldly friends. In regard to this very vital question of cloister education they are like the Bishop of Brandenburg, who was convinced of the abuses of the Romish church and revered the integrity of Luther, and yet ceased not to pull him back at every step. "You will oppose the church—you cannot think in what trouble you will involve yourself—you had better be silent and quiet."

Luther did not think so, and, by the blessing of God, went forward, leaving the timid Bishop of Brandenburg behind. So, in humble aspiration for something of the spirit that animated the reformer of Convents three hundred years ago, we will not think so, and will go forward, leaving the timid, and doubting, and denying to follow at their leisure, or to wait until the deep, strong, resistless current of

public sentiment shall sweep them along in its course, or leave them unsupported and alone.

It will take some time, the exercise of much patience, and the persevering and wide dissemination of truth, through the medium of popular and judicious publications and appeals, in order to bring the citizens of this Republic to a just estimate of the vital stab Protestants are giving to all we hold dear, by placing their children in Popish Cloisters to be educated by Priests and Ursulines. The moment they are convinced and withdraw their children, the system of cloister education is at an end, for Popery is opposed to educating its *own*, except as a decoy for educating Protestants, or as a means of teaching its HIERARCHY and GNECOCRACY (the Priests and Nuns) how to keep others in ignorance! "*Legimus. ne legantur,*" "*we read that they may not read,*" is the maxim of the Popish clergy and nuns applied to the people—the whole mass of the laity. And this is no unmeaning quotation, for we give it here in the language of one of the most influential Roman Catholic journals in the United States, premising that their periodicals are all conducted under the eye of Catholic Priests and Bishops, and subject to a direct censorship of the press.

[From the Register and Diary, a Roman Catholic journal printed in the city of New York.]

"We seriously advise Catholic parents to be very cautious in the choice of school books for their children. There is more danger to be apprehended in this quarter than could be conceived. Parents, we are aware, have not always the time or patience to examine these matters, BUT IF THEY TRUST IMPLICITLY TO US [the Priests] WE SHALL, WITH GOD'S HELP, DO IT FOR THEM. *LEGIMUS NE LEGANTUR.*"

Pause a moment, candid reader, and you here see the whole secret of the zeal of the Catholic Priest (Mr. Thayer) who collected the funds in Europe: the labors of the "venerated Doctors Matignon and Cheverus," who founded the

Nunnery by sending for four foreign nuns to come to Boston in 1820: the anxious watchings over it by Bishop Fenwick, and his enlarging and beautifying the establishment at Mount Benedict: and the voluntary expatriation of Miss Moffatt, the Lady Superior, with her sisters in religion, "devoted by their institute to the education of female youth," who came all the way to Boston (where we were so *destitute* of schools) for the purely *benevolent* purpose of "sparing no pains to adorn the minds" [of *our daughters*] "with useful knowledge, and to form their hearts to virtue."*

And to induce us to give to them the moulding of the minds of the future mothers of America, they assure us in their Prospectus, that "the religious opinions of the children are not interfered with," though they are required to attend Roman Catholic worship every Sunday, to hear mass and listen to Roman Catholic books read at their meals, &c., to repeat (as was formerly the case in the Convent at Charlestown, and is now in every other like institution in the United States) Catholic prayers, and to read no history that discloses the bloody persecutions and abominations of the church of Rome.

This, they assure us, will not affect the religious opinions of *our* children, while *they* not only withhold their children from any of *our* schools, but solemnly warn Catholic parents against suffering their children to use even a school book compiled by a Protestant! Protestants are illiberal, intolerant and wicked if they oppose sending the children of Protestants to be educated in Cloisters! while Roman Catholic Priests say to Roman Catholic parents, "Let not your children so much as touch a school book made by a

* See Prospectus of the seminary at Mount Benedict, advertised in Bunker Hill Aurora, Boston Daily Advertiser, Charlestown Directory, &c. &c., in 1828.

Protestant teacher." "*Trust implicitly to us,*" and with God's help we will select your school books for you!*

Let us learn wisdom from the Catholics, and let us, by God's help, select our own Protestant schools, and our own Protestant teachers and school books for our own Protestant children. If our children ask bread shall we give them a stone, if they ask an egg shall we give them a scorpion?

We have seen how far this silent process of enlisting the sympathies of Protestants in Catholic seminaries, has already gone in opening the way to the designs that are unquestionably formed in Europe, to realize the anticipations of Bishop Fenwick, when he said "that America rightfully belonged to the Pope, and that his Holiness would take up his residence here at some future day."

The mass of mankind do what they see others do. The mere facts that a number of our influential and wealthy Protestant families sent their daughters to a Convent, as a seminary of exclusive excellence—that it was founded by Doctors Matignon and Cheverus—visited by Bishop Fenwick, and conducted by a "mysterious lady" from a foreign country, extolled for "exquisite refinement" and "commanding dignity," who might even be the daughter of

* This quotation from the Catholic Diary throws light upon the following passage in Miss Reed's Narrative, p. 67:—"On my hesitating to give an answer, she (the Superior) insisted upon knowing what they said;" (meaning what the friends of Miss R. said relative to her going into the Convent;) "on which I told her all they had said, word for word, as near as I could recollect; also the advice I received from a Mr. E., which appeared to displease her much. After some questions respecting Mr. E. the Superior remarked, he was none other than the man *who made children's books.*"

Here was the source of the displeasure the Superior felt at any advice from Mr. E., whom she well knew as one of the most able and popular authors of some of the best school books in the country—those very school books from which, says the Catholic Register, "there is more danger to be apprehended than could be conceived."

some *Lord*,—were recommendations enough to satisfy nine tenths of the race of easy thinkers and quiet followers of fashion ; and hence it is that it has been looked upon as impious to doubt the entire purity of an institution thus vouched for. Hence it is that the Boston Committee pronounced it "*sacrilege*" (a crime unknown to our laws) for a mob to destroy a Catholic school-house.

There is much to excuse and explain the inadvertent error of most of those who were deceived into placing their lovely daughters, just expanding into womanhood, in the contagious atmosphere of a Convent ; and we must expect that it will be long before they can be brought to believe and admit, that, influenced by artful misrepresentations, they have been so unwise as to neglect the best of Protestant seminaries, conducted by men of the first accomplishments, to patronize a very inferior *woman's school*, whose mysterious management had brought it into notice, under the romantic name of a NUNNERY. The friends of such parents are also unwilling to see them convicted of easy credulity or downright folly in this matter, while those who have had no children at the Convent console themselves with the reflection that their pockets are not picked, and therefore they will not trouble themselves about the matter. The progress of error and deception is easy under such appliances, and hence it is that so many among us have honestly mistaken patronage of Popery for a mere liberal toleration of a false faith. In the succeeding chapters we hope to correct some of these false impressions that have gone abroad, and to furnish materials from which a more just estimate may be formed of the causes and effects connected with the destruction of the Convent, than can now be derived from the reports and other documents given to the public shortly after the catastrophe. Truth, and not palliation, is our object, and if others will insist that the former is the latter,

we must leave the public and the future historian to decide. As Christians and Americans we should blush to reflect that the Report of the Boston Committee, the charge of Judge Thacher, the argument of Mr. R. S. Fay, the speech of Mr. Cook, and the Answer of the Superior, are to be the materials from which this page in New England history is to be written; and adapting the language of the Boston report to this suggestion, we say, in reference to all those documents, "their record of the deed we cannot obliterate, but we can place by their side another record which will relieve the sombre features of the picture, and *soften the disgrace which would otherwise rest upon the character of the state.*"

N. B. None of the witnesses whose testimony is given in the body of the work, or in the Appendix, have made their affidavits thereto, for no other reason but because there is a law of Massachusetts making all extrajudicial oaths on matters not pending in courts of law a penal offence. The Superior of the Convent caused this law to be violated in her "Answer," which subjected two justices of the peace and several witnesses to indictment had any one entered a complaint. We do not think proper to subject our witnesses to such inconvenience, or to violate the law, believing that whoever will deliberately state what is false will as readily swear that it is true.

A CARD.

The Committee of Publication have placed what they have written upon its own simple merits, without encumbering it by reference to any specific origin. If it be *error*, truth can penetrate it as readily without names as with. If it be *truth*, it requires no names to enforce it.

At the same time we shrink from no just moral or legal responsibility; and we take occasion here to say once for all, that the Publishers of this little book are well known, and if there is aught in it which is manifestly unjust or untrue, let it be pointed out to them and the proofs placed in their hands, and we pledge ourselves that if it be such as ought to influence candid minds, it shall be fully acknowledged or fairly refuted. So also if any assertions made in this volume as derived from the testimony of individuals (whose names for obvious and proper reasons are not given) are seriously denied on any responsible authority, the facts so denied shall be confirmed or retracted upon evidence of their incorrectness being furnished through the Publishers. Mere idle curiosity we shall not gratify, but whenever or wherever there is an authorized call for legal investigation, we shall not be found a mere "*stat nominis umbra*."

CHAPTER I.

A true history of the transactions preceding the Convent Riot—Manner of preparing the Boston Report—Vindication of the public authorities and the citizens of Charlestown—The wrong causes heretofore assigned for the Riot—Culpable neglect of the Bishop and Superior to take measures, or permit others to do it, to allay the excitement—Miss Reed not the cause of that excitement—Narrative of the Elopement of Miss Harrison.

No correct and connected narrative of the prominent and most important circumstances preceding the riot of August 11th, 1834, in which the Convent at Mount Benedict, in Charlestown, was destroyed by a reckless mob, has yet been given to the public. Some very material facts, assigning the true causes of that outrage, have been published in detached and ephemeral forms, in the newspapers of the day; but their circulation was limited to the very few presses that were bold enough, at the time, to imply a remote doubt of the entire excellence of the Convent, and of the eminent piety of all connected with it. They have long since passed from the memory of the small number who happened to read them, while the most important circumstances that are indispensable to a just estimate of the whole transaction have never been published in any form.

The virtuous abhorrence in which all mobs are held in this community, the respect for the laws, the manly sympathy so honorable to our citizens, which pervaded all classes, for the defenceless females who had been rudely driven from their dwelling at midnight; and especially the just indignation of the parents and friends of the innocent and interesting young ladies, whose safety had been endangered, and their property wantonly destroyed, on that fearful night—all combined to rouse the feelings of the whole community to a fervid heat against the perpetrators of an outrage so daring and wicked. Had this feeling been solely directed against the rioters and their violation of the laws, it would have met with an entire response in the bosom of every friend of order and good government. But, with an adroitness peculiar to the Roman tactics, this feeling and this sympathy were all turned, by the spiritual directors of the Convent, into an approval by Protestants of the Roman Catholic system of cloister education. The impelling causes for the riot were sought only among Protestants, while every exciting incident, and every act, or omission to act, on the part of the Ursuline Community and their immediate advisers, were wholly disregarded, or fully justified. Thus it happened, that the Boston Investigating Committee, though composed of as honorable and high-minded men as can be found in that city, forgot the immediate and *sole* object of their appointment,

viz.: "to investigate the proceedings of the last night, (of the riot,) and to adopt every suitable mode of bringing the authors and abettors of the outrage to justice,"—and devoted their report mainly to a defence of the character and discipline of the Ursuline Community against the supposed disclosures of Miss Reed, who had escaped from that institution nearly three years before it was destroyed. The materials for this report were derived, almost exclusively, from the trustees, teachers and patrons of the Convent, and were collected by the overzealous supernumeraries of the committee, the *hired solicitors*, to whom large sums were paid for services rendered, some of whom were ardently attached to the system of cloister education. Hence, a report moulded by them, though superintended by an able, honorable, and impartial chairman, who derived all his impressions from this partial source, was unavoidably made to assume the character of a recommendation by Protestants of nunnery schools as the best possible seminaries for the education of their daughters. We do not blame the committee for this, for we believe that, with a few exceptions, the errors of that report were sanctioned with as virtuous intentions as ever men embraced the truth. In the *ex parte* and voluntary examinations before them, not under oath, these errors assumed the semblance of truth: in fact, no small portion of that report, as is believed, was adopted, with

slight variations in form, from the written statement of the Superior, which she admitted on oath, in the trial of Buzzell, she had prepared for the use of that committee, and from which they derived much of their bias for the Convent. Could that statement be produced now, we warrant it would be seen that a determination to destroy the character of Miss Reed, at all hazards, was from the first as apparent on the part of the Superior, as was the determination on the part of the mob to destroy the Convent. The committee, unfortunately, imbibed the prejudices of the Superior in this particular. They adopted her statements as their own, and upon an entirely ex parte inquiry, even denying to Miss Reed and her friends the common right of being heard; they justified every thing on the part of the Nunnery and its friends, and condemned every thing on the part of Protestants.*

*The advantages to be derived from extrajudicial committees of investigation, to aid the government in detecting crime, may well be doubted. The attorney-general himself, Mr. Austin, if we remember rightly, in one of his reports to the Legislature, complained of such committees, particularly in reference to the murder of Captain White, of Salem, as hindrances to justice. The labors of the Boston Committee, who had no power to send for witnesses or administer an oath, led, it would seem, on wholly irresponsible evidence, to the arrest of innocent citizens. Two of these, Mr. Pond and Mr. Thurston, (against the latter of whom there was not sufficient evidence found to put him on trial,) were at first suspected, it is believed, chiefly owing to the relation they stood in to Miss Reed. This connection will be significantly traced in the statements of Mrs. Pond, Dr. Appleton, and Captain Davis, in another part of the volume. Evidence was produced against Pond, in his first examination, to show that he was brother-in-law of Miss Reed!

But it should ever be borne in mind that the agents who collected the supposed facts, and not the general committee, who signed the report without the possibility of knowing its entire accuracy, are the true sources of the misrepresentations it contains. It is fully believed that the supernumerary solicitor, who was most devoted to the Ursuline Community, most embittered against Miss Reed, and most active in collecting and digesting materials for that report, is also the author of the "Preliminary Remarks" to the "Answer" of the Superior. That individual may thank himself for bringing Miss Reed's Narrative and its Introduction before the public, by his pertinacity in seeking to destroy her character in an official report, in order to counteract the anticipated effects of her disclosures against Convents. Will he deny, or any one for him, that when it was urgently proposed to omit all allusion in the report to Miss Reed, he emphatically "*set his foot down*" that the condemnation of her character should be retained in the report, or he would not sign it; and did he not bitterly complain, that some of its original asperity and direct charges of falsehood were modified or erased? If he complains of this disclosure, which has incidentally come to the knowledge of the committee, let him turn to his "Preliminary Remarks" in the "Superior's Answer," and he will perceive why it has been rendered both just and necessary, by his own act in furnishing materials

for the unfounded censure of others. [See Appendix, Note L.]

Not the least among the statements in that report which subsequent judicial investigation has failed to sustain, was its severe implication of the selectmen and authorities of Charlestown, as the silent, if not active instigators and abettors of the mob. The extremely embittered prejudices of the Superior against Mr. Runey and the two Messrs. Cutter, were imbibed by the sub-committee, and engrafted into the report. The harmony that had ever before united Boston and Charlestown was broken up, and crimination and recrimination were the order of the day, in the columns of the presses of the two communities.* To such an extent was this carried, that one of the city presses seriously proposed that the citizens of Boston should hold no further intercourse with the citizens of Charlestown, until the latter should remove their selectmen from office. (Happily these jealousies have since been allayed, and harmony restored between the two communities.)

At the subsequent election of town officers, seven months after the riot, the same selectmen of Charlestown were all re-elected by a large majority of the votes, which implies a deliberate approval of their conduct by the people. This fact renders the inquiry we now propose to make of vital impor-

* The Bunker Hill Aurora, as the organ of the people of Charlestown, conducted with great prudence and forbearance in the controversy.

tañce to the character of the community, of the state, and of the country. If the selectmen were really the instigators and abettors of the riot, as the report of the Boston Committee infers, or were guilty of "culpable official neglect that can hardly find a parallel in that period of the French revolution which will ever be remembered as the reign of terror," as is affirmed by Judge Thacher in his Charge to the Grand Jury; then what must be the judgment history will pass upon the town of Charlestown for re-electing these official culprits, and upon the state of Massachusetts, in which a town so abandoned and lawless is to be found?*

We have neither personal nor party predilections for the selectmen of Charlestown. Our purpose is not to justify them as individuals, (that is a matter which concerns them alone,) but to relieve them and a whole community, if truth will warrant it, from an imputation, which, uncontradicted, will go far to establish the dictum of the Cincinnati Catholic Telegraph, that "*this one fact is condemnation of the system of American institutions.*" We do not merely defend the selectmen—we seek to vindicate free institutions of popular government.

The principal allegations against the authorities of Charlestown are, that they did not take preliminary measures to explain the circumstances

* The selectmen of Charlestown addressed an official note to Judge Thacher, requesting a statement of the facts on which he founded this assertion, to which no answer was returned.

connected with the elopement and return of Miss Harrison, the absconding nun, so as to allay the popular ferment that led to the final outrage ; and that they did not use proper means to suppress the mob. Let us then see what the preliminary proceedings were, and whose fault it was that a proper explanation was not seasonably made, which all admit would have averted the disgraceful catastrophe.

The Boston Investigating Committee say in their report, that the rioters were "induced to an earlier accomplishment of their purposes than was originally intended, by a publication in the *Mercantile Journal*, headed 'mysterious,' which was inserted by the news-gatherer of that journal, without other authority than the idle gossip then prevalent in Charlestown."

Here we perceive a remarkable indication of the bias under which the report was prepared, by which extremely slight and very remote causes attaching to Protestants, were seized upon to account for the outrage ; while the immediate incentives, growing out of the proceedings of the directors of the Convent, were either passed over in silence, or but incidentally alluded to. Thus imaginary stories of two years standing, wrongly attributed to Miss Reed, and the little "mysterious" paragraph in the *Journal*, together with Dr. Beecher's discourses, are made prominent in the report as the sole causes that impelled the mob to violence ; while the

extraordinary elopement and return of Miss Harrison—the neglect and refusal of the Bishop and Superior to give any explanation of the affair or to aid the selectmen in doing so—the excitement caused by the apparent concealment of the absconding nun, under the pretence of insanity, from the 31st of July till the 9th of August, when it was known that she herself had desired, on her return, that inquiries might be made for her—together with the extremely irritating and uncivil treatment which the authorities of the town encountered from the Superior and her pupils, in their attempts to allay the excitement ;—are all accounted of little or no importance.

Let us see then whether Catholics or Protestants were to be blamed for causing the excitement that led to the outrage. The Convent was a secret institution, for no adult Protestants were permitted to visit any of its apartments except a common parlor. It was wholly *foreign* ; having been founded, in 1820, by two *foreigners*, who imported four Ursuline *foreigners* into this country for that purpose, and in 1826 and 1827 built the Nunnery of *foreign money*, collected by a Mr. John Thayer in Rome and Ireland, (an American, we blush to add,) who rejoiced in the American revolution only as the means of accomplishing a “much more happy revolution,” the supremacy of the Pope in America! and who gave this enlightened account of himself at Paris, in 1787!—“ The public papers have

already announced the conversion of a Protestant minister, wrought at Rome, at the time of '*the miracles of the venerable Labre.*' I AM THAT PROTESTANT! I was fully convinced that the *reality* of each *one* of these *miracles* was, at least, well proved as the *most authentic facts!* Such facts are to be believed, or there is an end to all human testimony."

And what was the "human testimony" which convinced this enlightened founder of the Nunnery of the truth of modern miracles, and converted him to Romanism? Verily, as he says himself, "the Superior and six other nuns, of the same community!" [See Appendix, J.]

Moreover, the Nunnery at Charlestown was under the management of a "Canadian foreigner," directed by the spiritual subjects of a *foreign* potentate, the Pope, who could appoint or remove the agents at his pleasure. And such an institution, managed with an air of mystery and concealment, was "pushed into the midst of a decidedly Protestant people," pretendedly for the purpose of educating young ladies, in a community distinguished above all others for its liberal *native* advantages in schools and seminaries of learning!

Ought any one, who ever read the Farewell Address of Washington, to be surprised that such an institution excited the jealousy of a people, warned by the father of their country that "against the insidious wiles of *foreign* influence the *jealousy* of a free people ought to be *constantly* awake?"

Whose duty then was it, under such circumstances, to explain "mysterious" and exciting circumstances connected with such an institution? Those who put it there and controlled it, or those who could not enter, and who tolerated it, while they feared its influence? Whose acts caused the riot? The Committee of Investigation say: "Miss Reed's stories, the little 'mysterious' paragraph in the Journal, and the neglect of the selectmen to make a statement of the condition of the runaway nun!" Now Miss Reed (as has been distinctly shown in the former publication) left the Convent in 1832, and no human credulity can attach to that act the excitement that impelled to the daring outrage of burning the Convent in 1834. Her elopement was only one among many exciting circumstances connected with that mysterious Community. Repeated real or supposed elopements of nuns and pupils had for years been made topics of conversations, and paragraphs in newspapers, and were never explained. The Catholic Jesuit, under the eye of the Bishop, July 23d, 1831, alludes to one of these reports, "relative to the elopement of a pious girl from the Mount Benedict Institution," of which it barely says, "false, Messrs. Parsons, false," but, as usual, observed a jesuitical silence as to the real facts.

Before the Convent was removed to Charlestown, not a little scandal had fallen upon it, in public estimation, by the reported conduct of a

Priest and a nun, who it was understood had carried into practice St. Ligori's convenient doctrine of the church concerning Angelic intercourse! [Appendix, K.] The Priest went back to Europe, but the mystery, whether true or false, was never explained. The Superior herself pretends that a threat was made to tear down the old Convent, the first night she took possession of it, which was *six years* before Miss Reed's escape from the institution, and yet she and her "Preliminary" attribute to Miss Reed all the aversion against the Nunnery that led to its destruction!

In reality, there had been no period when the public mind was less excited about the Convent than just before the elopement of Miss Harrison, July 28, 1834; and here we are to look for the grand exciting cause of the outrage. What were the circumstances? No Protestant had the remotest agency in producing the elopement of the nun, or in using any means to prevent her return. The Bishop and Superior managed it all in their own way. The person eloping was not a giddy, romantic girl, but a mature and sensible woman, twenty-eight years of age, when she took this extraordinary step. She had been a member of the Ursuline Community for thirteen years, ever since she was a girl of fifteen. She was the second trustee and owner of the property on Mount Benedict, named in the will of Catherine Mary Wiseman next to the Bishop himself; and held the

office of MOTHER ASSISTANT, which was second in rank and authority to the Superior of the Convent. No inmate of the Convent, therefore, would be less likely, whether sober or deranged, to run away from it and claim the protection of Protestants, to enable her to return to her friends; and it is obvious that her escape, under such circumstances, would excite a lively apprehension, in a community already jealous of the institution, that there were secret transactions within its walls totally inconsistent with personal freedom.

We will now detail to the reader, nearly in the language of the nun herself, as derived from sources that will substantiate the facts beyond possibility of doubt, if called as witnesses before a court, the

NARRATIVE OF MISS HARRISON'S ELOPEMENT.

On the afternoon of the 28th of July, 1834, Miss Elizabeth Harrison, whose Convent name was Mrs. Mary John, escaped from the Nunnery at Mount Benedict, and fled to the nearest house, the residence of Mr. Edward Cutter, a respectable citizen, who is a member of the Massachusetts House of Representatives. She claimed protection and hospitality, which were tendered to her, under the clearest proof (as we shall demonstrate hereafter) that she was of sound mind and memory, and fully aware of the step she had taken, which was not a

sudden impulse, but had been the result of three weeks' deliberation and reflection. Mrs. Edward Cutter states, that when she first saw Miss Harrison approaching the house, she met her outside, and Miss H. accosted her with the request, "Will you protect me?" Mrs. C. assured her she would, and she entered the house. She then desired to be conveyed to Mrs. Cotting's, in West Cambridge, (five or six miles' distance,) whose daughter she had instructed in music at the Convent. In compliance with her wish to that effect, a message was sent to Mr. John Runey, one of the selectmen, residing a few rods from Mr. Cutter's, who, with Mrs. Runey, came to the house of Mr. Cutter. Miss Harrison there stated to them, in presence of Mr. Cutter's family, that she had left the Convent with a determination not to return, and desired Mr. Runey to convey her to Mr. Cotting's, where she could find an asylum, until she could provide for herself, or return to her friends. When Mrs. Runey first arrived at Mr. Cutter's, Miss Harrison took her into another room and told her name; and during the time she was with them she frequently spoke of her friends in Philadelphia and New York, and of the pleasure she should enjoy in their company. She did not appear irritated, nor any more excited than was natural to a person who had escaped from confinement, nor did she discover any unfriendly feelings towards any member of the Ursuline Community, but expressed a hope that

the neighbors would continue to treat them with kindness, and none the less so on account of her leaving the Convent. Her appearance was lady-like and prepossessing, and her apparently friendless situation, far from her native home, excited a strong interest in her behalf. She remained at Mr. Cutter's nearly two hours, and took tea, and conversed freely; and during that time, Messrs. Cutter and Runey and their families distinctly aver that not a word or action escaped her, which led any one to form the slightest suspicion that she was deranged, or incapable of deciding on the course she wished to pursue. Under this conviction, Mr. Runey, as any man of benevolence would have felt bound to do, took her in his carriage, together with Mrs. Runey and Miss Cutter, and conveyed her to Mr. Cotting's, in West Cambridge. They travelled slowly, frequently stopping on the road to converse, and about two hours passed in going from Mr. Cutter's to Mr. Cotting's. Miss Harrison freely declared that she was unhappy at the Convent, and had deliberately and fully resolved never to go back. Mr. Runey remarked to her, that her leaving the Convent in the manner she had done would give the Superior and other members of the Community great anxiety, and suggested that it might be well for him or some one else to go to the Convent and inform them of her situation. After pausing a moment, she seemed pleased with the proposal, and replied, "Yes; but I

do not wish any gentleman, Judge Fay, or Mr. Thaxter, or any one, to call and see me. While I stay in this part of the country, I wish to be secluded from company and observation." She particularly desired Mr. Runey to request the Superior to use no means to induce her to return, giving all present explicitly to understand that she had deliberately and fully resolved never to go back, and requested Mr. Runey to inform the Superior of that fact. At the same time she stated that the step she had taken was the consequence of dissatisfaction with her condition as an inmate of the Convent, and that she had good and sufficient reasons for being dissatisfied, *some of which she should never disclose*. She also asked Mrs. Runey whether, if Mrs. Cotting would not receive her, she (Mrs. R.) would keep her, until she could get away to her friends in New York; and also, in case the Superior would not give her money to assist her, whether Mrs. Runey would not get her some assistance? Mrs. R. told her she would.

Miss Harrison freely related the circumstances which led her to enter a Convent, when a young girl, and attributed her doing so principally to the solicitations of her confessor, to whom she related certain impressions she had received as to her duty in that respect.* She complied, and entered a Convent, but repented in an hour after she had

* She said he told her her eternal salvation depended on her going into a Convent.

taken the step. She said she had often told the Superior that she must leave, but the reply was, they could not get along without her; her assistance was indispensable, as a teacher in music. For three weeks previous to her elopement she said she had been reflecting on it, and had made up her mind to leave the first opportunity. It was here observed to her, that the morning previous to her departure, some of Mr. Runey's family saw a nun sitting for some time on the steps, outside of the door of the Convent, and remarked at the time, That woman appears to be unhappy. Miss Harrison replied that she was the one who sat there.* She said she told a gentleman that afternoon, who gave lessons at the Convent, that she had made up her mind to leave. He replied, Do not do any thing rashly. She perceived, at the time, that the Superior saw them conversing, and knowing she would be suspicious, to turn it off she played one of her airs she had composed herself. She knew after this that she should be closely watched, and she determined to embrace the first opportunity to escape. The Superior was then laboring under some indisposition of her eyes, and when Dr. Thompson, the physician, called to visit the Superior, and they went into "*the Bishop's room*"†

* Being the Mother Assistant, and the second in authority, she would of course be less restricted in her movements than other members of the Community, especially the novices, who were watched more closely.

† This name of one of the rooms in the Convent was mentioned by

for that purpose, Miss Harrison thought this was the best opportunity she should have of putting her design into execution. Accordingly she came out of the Convent, walking slowly at first, till she got to the end of the garden, near the fence, in the rear of the building, where she succeeded in getting over the fence, and made haste to reach Mr. Cut-

Miss Harrison, in the above conversation; which fully sustains Miss Reed, and flatly contradicts the assertion of the Superior, p. 21 of her "Answer," that "the apartment which she (Miss Reed) calls 'the Bishop's room' was so named by the *young ladies*, because it was the room in which he generally entered first, when he came to perform divine worship." This would seem to be a very sufficient reason for calling it 'the Bishop's room, and it is difficult to perceive why, on so trifling a matter, the Superior should study to seem to contradict Miss Reed, when in fact she confirms her statement. Miss Reed does not say who named it the Bishop's room, but simply says, "after this I was sent for to the Bishop's room," p. 87. Why is the Superior so anxious to make it appear that the *young ladies* gave it this name? This unnecessary sensitiveness reminds us of a fact which we state on ample authority and can prove. On one occasion a painter (a Protestant) was employed in the Bishop's Lodge, in which there were two apartments, in one of which there was a bed. The painter would not have thought of it at all but for the remarks of the Superior, who was present and made a formal apology for the bed being there, as if fearful that something improper might be inferred. She said it was for the Bishop when he could not leave on stormy nights. We might here retort the question of the author of the Superior's Preliminary, "Was not conscience father to that thought?"

We might also inquire, how the fact of there being a bed in the Bishop's Lodge can be reconciled with the solemn asseveration of the Superior, (page 11 of her Answer) "that no man, clergyman or secular, was ever permitted to be in the Convent after eight o'clock, P. M." Does the Superior resort to special pleading in this matter, by ostensibly denying that any man ever spent a night at the establishment, with the mental reservation that the Bishop's Lodge was not the Convent? On this point see note L. in Appendix.

ter's house. She added that she had broken one vow, but she should never go back to the Convent to reside again as a nun. She felt it was wicked for her to play the hypocrite, and seem happy and contented, when she was not so. She repeated that she had no wish to injure the Superior or any of the Community; that she had been treated kindly by them, and hoped the neighbors would continue to treat them well, and not alter their treatment of them on account of her having left the institution. During the ride to Mr. Cotting's, Miss Harrison said that her elopement was not a solitary instance, and mentioned several similar occurrences; among them the escape of Sister Gertrude from the Nunnery in Georgetown, District of Columbia. She felt it wrong, she said, for her to stay there, but never should tell all the reasons of her leaving, as she had no wish to injure the Community in feelings or reputation.

On arriving at Mr. Cotting's, the request to receive a fugitive nun into the house was at first met with some hesitation, on account of inconvenience that had been experienced from a former inmate of the Nunnery coming to the same place the summer previous;* but on being told that the

* We understand that in the summer of 1833, a lady, who is said to have been a widow, (Mrs. Sharp) and who was at the Charlestown Convent as a novice, or postulant, became dissatisfied with her situation, and left the Convent, and went to Mr. Cotting's, where she remained some time, until she left this part of the country. Her subsequent history is not known, nor the circumstances connected with her going to

person desiring protection was Miss Harrison, she was received with kindness and cordiality, and treated with every mark of hospitality ; she having been highly esteemed by two daughters of Mr. C. who had been pupils at the Convent for a long time, (one of them more than four years,) and were much attached to Miss H. and the institution.

On Mr. and Mrs. Runey taking leave, that evening, Miss Harrison urgently requested Mrs. Runey to call on her the next day, and Mrs. R. promised her she would do so. They then left her at Mrs. Cotting's and returned home, first stopping at the Convent and informing the Superior of the situation of Miss H. and communicating her messages.

It will appear from this single circumstance that Mr. Runey was actuated by fair and friendly feelings, for the first person to whom he communicated the escape of Miss Harrison, and the place of her

and leaving the Convent. She was sick, inclined to hysterical affections, and appeared to have some hidden sources of unhappiness. Her principal means of relief was being taken out to ride, which restored her. We do not mention this to censure the Convent. It may be that the lady in question left the Nunnery with perfect freedom. But the fact being known in the neighborhood, and to the inmates of the establishment at Mount Benedict, it furnished one of the strongest possible reasons for the Superior and her advisers to apprehend excitement growing out of the elopement of Miss Harrison, when connected with former mysterious departures from the Nunnery. They could not have been blind to the obvious fact, that the escape or departure, under strange and unexplained circumstances, of so many of the inmates of a secret institution, must inevitably produce a state of feeling in the public mind from which unpleasant results were to be anticipated, unless pains were taken to clear up these mysteries.

retreat, (after he had seen her in safety,) was the Superior herself, the very evening of the elopement. He thus gave her the earliest opportunity possible to adopt measures that would allay any excitement, and prevent any unfavorable consequences. The conduct of Mr. Runey, one of the selectmen, appears, therefore, to have been entirely proper, and such as the Superior should have received with gratitude, as evidence of a kindly disposition toward her. Mr. Runey himself does her the justice to say she did so, though *she* denies it. His information was the first intelligence she received where Miss Harrison had gone to; and surely if that lady had wandered away from the Convent in a deranged state, as is now affirmed, it must have been a great relief to the Superior to learn that she was safe and in friendly hands; especially as it was about dusk when Mr. Runey arrived at the Convent. The sun set on the 28th of July twenty-four minutes after seven, and twilight ended about a quarter before nine, so that it was nearly nine o'clock before the Superior learnt that Miss Harrison, who had escaped at four o'clock in the afternoon, as the Superior testified in Buzzell's trial, was in safety. Was this any just cause for *anger* toward Mr. Runey! He states that she was gratified at receiving the information, for which and the services rendered to the nun she politely thanked Mr. and Mrs. Runey. The strong language in which she expressed her sense of the obligation

was, that if he had not informed her she should have been a corpse before morning! She said, moreover, that she had as lief Miss Harrison should be at Mrs. Cotting's as in her own house.

The Superior, in her letter of Nov. 5, published in the Bunker Hill Aurora, (*eighty-six* days after the riot, when time had been given to calm her feelings) endeavors to make it appear that she treated Mr. and Mrs. Runey, during their call the evening of the 28th of July, in a most rude and unlady-like manner. She declares that she would not go into the room to see them until after they had been there half an hour, and represents that her speech and conduct to them were sour, short, and ungracious; thus giving the public to understand that, in her anger against Mr. Runey for not forcibly bringing back Miss Harrison, she cared not a straw about her fate, and would scarcely condescend to go down stairs and ask whether she was alive or drowned in the canal! although the runaway nun was her Mother Assistant, and was a poor, crazy, deranged, overworked creature, with a brain fever, as the Superior now wishes us to believe she *THEN knew* her to be!!

Mr. Runey's account of that interview (though evidently softened from his wish not to create prejudice against the Superior) is much more creditable to her as a lady of good manners, possessed of common humanity, than her own story is; though by his account it would appear that he was

received in a manner but illy calculated to interest him for her ladyship. Unfortunately for herself, instead of accepting Mr. Runey's charitable construction of her conduct that evening, the Superior was so eager in her letter to express her indignation and anger against Mr. R. that she forgot she was making herself appear very uncivil, and very hard-hearted, if not ferocious. The flat contradictions between the Superior and Messrs. Cutter and Runey, and numerous other witnesses, will be seen hereafter, in considering the relative credibility of Miss Moffatt and Miss Reed.

Not long after the Superior had received information that Miss Harrison was at Mrs. Cotting's, in West Cambridge, Bishop Fenwick called at Mrs. C.'s, to inquire for Miss Harrison. He was unaccompanied, and reached there about ten o'clock, on Monday evening, the 28th, six hours after Miss Harrison's elopement. She declined seeing the Bishop, and finding her inflexible, he went away. It is worthy remark, that neither the Bishop or Superior, or Miss Harrison, in their testimony in the Convent trials, alluded to his having called at Mrs. Cotting's the night of Miss Harrison's elopement, and that she refused to see him. The Bishop testified to his going to West Cambridge, with the brother of Miss Harrison, on Tuesday, the 29th, but did not hint at his previous call, Monday evening. This fact has been kept out of sight in the whole investigation,

The reason assigned by Miss Harrison herself why she refused to see the Bishop, has a strong bearing upon the influence which carried her back to the Convent the next day, and discloses a forecast of mind wholly incompatible with the characteristics of insanity. Mr. Godfrey de Gilsie, the brother-in-law of Miss Harrison, who is not a Catholic, will not deny that before the burning of the Convent by the rioters, he informed a respectable gentleman of Boston that his sister-in-law, Miss Harrison, was not insane, and this was not the reason she declined seeing the Bishop; but the true reason was, *she was aware the Bishop had such influence he might possibly induce her to return*; and she avoided seeing him, for she was determined to see her parents, at the risk of her life.

How came the Bishop at Mrs. Cotting's on Monday evening? The Superior testified, in Buzzell's trial, that "the Bishop interfered *at my repeated solicitation.*" If this be true, the Bishop could not have gone to Mrs. Cotting's on Monday night without being first "solicited" by the Superior to do so. When did she solicit him? It is certain that the Bishop could not have learned where Miss Harrison was until after Mr. Runey communicated it to the Superior, which was not much earlier than a quarter before nine, it being about dusk. She sent no message while Mr. Runey was at the Convent, and it must have been after nine when Mr. and Mrs. R. left. It is certain that a man's voice other

than Mr. R.'s was heard in the building while they were at the Convent. Was the Bishop there? If he was, he had just time, at the request of the Superior, to go to Mrs. Cotting's, a distance of six miles, and reach there by ten o'clock. If he was in Boston, was it possible for the Superior to send to him after Mr. Runey left the Convent (a distance of about three miles) and *solicit* him to go to Mrs. Cotting's, so that he could have reached there, from Boston, by ten o'clock? We must, therefore, either admit that the Bishop was at the Convent when Mr. Runey called there, or that the Superior did not tell a fact, when she testified that "the Bishop *interfered at her repeated solicitation!*"

We next come to the morning after the elopement, which was Tuesday, the 29th July; another part of the narrative which has not been at all understood by the public. Miss Harrison had, at her own request, divested herself of her religious dress of a nun, and put on a secular dress, kindly provided for her by Mrs. Cotting; another remarkable proof of her deliberate determination to change her manner of life and return to the world. She asked how she should look in a mobcap, and talked of going to New York.

On Tuesday morning, the 29th of July, Mr. Thomas Harrison, brother of the nun, and himself a devoted Catholic, called to see his sister at Mr. Cotting's, about eight o'clock. He remained there until after dinner, conversing with her, &c. Du-

ring the time he was there, Miss Harrison wrote a long letter to the Superior on two sheets of paper, which, it is believed, he carried to Miss Moffatt at the Convent, and that the Superior sent back an answer to it. [The public would like to see that correspondence.] Miss H. requested her brother in an affectionate manner to come again; and on his going away after dinner, said to him, Thomas, if the Bishop comes you will come with him? particularly urging him to do so.*

In the afternoon Mrs. Runey, accompanied by a son and daughter, called at Mr. Cotting's, in com-

* We have no wish to impute any thing to Mr. Harrison (a worthy man, we believe) beyond the strong controlling and irresistible influence which a Catholic Bishop would have over any man or woman, under the "mental subjection" imposed by a creed which teaches that the church is infallible and speaks through her Bishops and Priests. Mr. Harrison had to decide between sacrificing the church, or at least the Convent, if he protected his sister, or sacrificing his sister to save the Convent and protect the church. In such a trying situation, created by the blind doctrine of infallibility, no Catholic can be a free agent, but a mere instrument in the hands of the Bishop, who, having the keys of St. Peter, the loosing and binding power, can lock up or let out of Purgatory the soul of any doomed one, as he pleases. It was therefore no more evidence of want of natural affection to sacrifice a sister to preserve a Convent, than it was for Abraham to be ready to offer up his beloved son Isaac. The devout Catholic would be as firmly convinced that the command of his Bishop was the command of God, as the patriarch was convinced he heard the voice of Jehovah saying to him, "Abraham, take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt-offering, upon one of the mountains." This we are told, in holy writ, was not the command of God, but a *tempting* of Abraham. Even Protestants have been tempted to offer up their children on Mount Benedict, and shall we wonder that a Catholic parent or brother would freely offer up a child or sister at the command of the church!

pliance with the request of Miss Harrison made the evening previous. They conversed with Miss Harrison some time. She informed them that she had enjoyed herself quite well, and her health seemed to be good. In the course of the conversation, Miss H. related that the Superior had sent for her brother (Thomas) early the next morning after Miss H. had left the Convent, informing him that his sister was sick, and requesting his immediate attendance; and when he arrived at the Convent, he was first told she was *gone*, which alarmed him greatly, until it was explained that she had gone away. He then came to see his sister at Mr. Cotting's, and brought a message to her from the Superior, (whether verbal or written is not known,) and breakfasted and dined at Mr. C.'s. Miss Harrison herself stated to her friends that while her brother was there she had written a long letter to the Superior, giving the reasons why she had left the place, and requesting some aid, after spending thirteen years as a teacher, and sometimes earning for the Community eight or nine hundred dollars a year, by the tuition bills for teaching music. The Bishop, she said, had called the evening before, but she had refused to see him. It had been proposed to her to go back to the Convent and stay a short time, and she might occupy any apartment she chose, separate from the nuns, and not be subjected to any duties, and the Community would furnish her with means to go away honorably.

[This, it should be observed, was before Miss H. had seen the Bishop, who made a similar proposition to her. The first proposition, therefore, must have come from the Superior.] She said, that if she complied with this request she should do it to save the Superior's life, who had sent her word that she (the Superior) had not eaten any thing since she (Miss H.) left the Convent, and if she did not return in twelve hours she (the Superior) should be a corpse, or should not be in existence.

Subsequent to this conversation, Bishop Fenwick arrived at Mr. Cotting's with Mr. Thomas Harrison, the brother, Mrs. Buney being present. The time of his arrival at Mr. Cotting's was about six the afternoon of Tuesday the 29th; and he himself states in his letter to Miss Harrison's father, that he brought her back to the Convent in the evening. He found Miss Harrison composedly playing on the piano. She had on a dress belonging to Mrs. Cotting, which that lady, at her request, had kindly provided her with, and which she had put on as a substitute for her religious dress of a nun, until suitable changes of raiment could be procured.

The Bishop, in his interview with Miss Harrison, desired her to return with him to the Convent; and as an inducement for her to return, he promised to write to her father, and engaged that she should wear the dress she then had on, (instead of her religious dress.) He said that he only desired

to have her leave the institution openly, if she wished to leave it on due consideration, and assured her that she should have full liberty to go at the expiration of two or three weeks, if it was her wish. In compliance with his request, and on the conditions above stated, she consented to return to the Convent. Previous to her departure with the Bishop and her brother, she wished Mrs. Runey to visit her at the Convent, and if she was not permitted to leave at the expiration of two or three weeks, to *make a stir about it*; and, on leaving, she desired Mrs. Cotting to call and see her at the Convent, and to inform Mrs. Runey that her determination remained the same that it had been, and that, should the Bishop fail of doing as he had agreed, it was her desire that some measures might be devised for ascertaining what her condition might be. Mr. E. Cutter, and others, saw her in the carriage as she passed, with the Bishop, in the dress she had borrowed of Mrs. Cotting, and it was remarked that the Bishop was carrying the nun back to the Convent. She went into the Convent; and this narrative comprises the principal authentic particulars of the elopement and return of the absconding nun, which resulted in the riot and the destruction of the Nunnery. What transpired after her return will be related in the next chapter.

CHAPTER II.

Continuation of the narrative relating to the absconding Nun—Conduct of the Faculty of the Convent tending to create excitement—First allegation of insanity, and some of the grounds for believing it a device—Means taken by the authorities of Charlestown to allay excitement, contrasted with the concealment of Miss Harrison, and the refusal of the Bishop and Superior to explain, in defiance of public sentiment.

THESE were the circumstances under which Miss Harrison left the Convent on the 28th of July, and returned to it the next day; and they occurred under the observation of intelligent, sensible, and highly respectable persons, who could not be persuaded out of their understandings by any attempts of the Faculty of the Convent to make them believe that they had neither seen nor heard what they knew they had both seen and heard. Neither could they, or the neighborhood, who had become interested in the fate of the nun believed to be under a *mental*, if not bodily restraint, forget that her last words to her Protestant friends, on returning to the Convent, implied an apprehension as to her free agency in the hands of her Catholic friends, and that she had appealed to Protestants to take measures for her release, if she should not be at liberty at the expiration of the stipulated

time for her freedom. Could the directors of the Convent suppose that they could conceal a female, under such circumstances, and a jealous public perfectly acquiesce in their right to do so, without giving any account of her condition? Was it strange, then, that "the elopement of the nun should give rise to many speculations, and that considerable excitement existed in the vicinity?" Had such an elopement, and apparently constrained return, taken place, even of a daughter from under the roof of her parents, for reasons which she herself declared were such that she should never disclose some of them,—would no excitement, no disquiet have been produced in the public mind? What then would be the natural effect of such an occurrence as this, connected with a mysterious institution, upon the mass of the population, particularly those who, in their zeal for personal liberty, think more of the end in view than of the means by which it ought to be secured?

Judge Fay, the principal Protestant champion of the Convent, in his letter to the Boston Courier of Jan. 5, 1835, (the principal origin of all this controversy,) very properly asks "if we ought to have believed it possible that such a violation of law, such an outrage on defenceless and unoffending females, as disgraced that night, (of the riot) could have taken place in the midst of a population of eighty thousand inhabitants, having the reputation of a civil, orderly and religious people?" and he

assigns this consideration as a sufficient apology for himself and Mr. Thaxter leaving a mob at the gate of the Convent on the evening of the riot, and going home content to suffer their daughters to remain unprotected in the building, without looking after their safety. On ordinary occasions, they might have relied with security on this estimate of the respect of the people for the laws.

But, on the other hand, permit us to ask Judge Fay and the friends of the Convent, whether the facts related in the preceding chapter, connected with the elopement of a nun from a mysterious institution, to the very name of which all Protestant history has justly attached the odium of bigotry, deception, cruelty, superstition and despotism; could have taken place in the midst of a population of eighty thousand citizens of a free republic like ours, and produced no inquiry, no excitement, no apprehension for the safety of a woman far from her natural friends and protectors, whose last words, when she was almost forcibly carried back to a place she had solemnly declared she would never again enter, were an appeal to Protestants to devise measures for ascertaining what her condition might be, at the time it was stipulated by the Bishop she should be released?

We shall see how the excitement growing out of this mysterious transaction was produced, not by Protestants, but by the absconding nun, and the measures the Faculty of the Convent saw fit to

adopt, after her return. Mr. Runey and Mr. Cutter were not bound to keep these occurrences secret, as the Superior chooses to assume. On the contrary, they were bound as good citizens to conceal nothing, for it involved a matter of the highest importance to the public, the question of personal liberty. They had done their duty, as good neighbors and good citizens, in extending protection to the fugitive nun, by placing her in safety, where she desired to go, (which was in a family known to be decidedly friendly to the Convent,) and then immediately informing the Superior of her situation, before the facts were at all made known in the neighborhood. Nor did they make the slightest attempt to interfere with the return of the nun to the Convent the following day. Here the responsibility rested entirely with the Bishop and the Superior; and at this point we resume the narrative connected with Miss Harrison.

On Wednesday, the 30th of July, which was the day after the return of Miss Harrison to the Convent, four of the Protestant friends of that lady, who had kindly protected and sheltered her, called at the Convent and desired to see her. They were all refused! and the reason assigned by the Superior and the Bishop for this denial was, that Miss Harrison was *INSANE*! This was the first hint or suspicion of insanity that had arisen from any quarter. Here were Mr. and Mrs. Runey, and the two Misses Cutter, all intelligent, discerning per-

sons, who had seen Miss Harrison, more or less, for the two preceding days, and conversed with her many hours at different intervals, and yet never had a thought that she was not in her perfect senses, until the Superior and Bishop assigned her *insanity* as a reason why they could not see her! They were surprised, as well they might be, at this unexpected information; for be it remembered, in this connection, that on Monday evening (the day of the elopement) Bishop Fenwick (who it is believed must have come directly from the Superior, after Mr. Runey's call) called at Mr. Cotting's for Miss Harrison, and yet said not one word about her insanity, though she refused to see him. Her brother Thomas had called the next morning, also coming directly from the Superior with a message to his sister. He was there from eight o'clock in the morning till after dinner, but not a hint was given, as we can learn, of the insanity of his sister. The message of the Superior had nothing in it about insanity. Mrs. Runey, (a lady of excellent sense and discernment) with her son and daughter, also saw and conversed with Miss Harrison many hours, on Monday and Tuesday, and were at Mr. Cotting's when the Bishop and Mr. Harrison called, and persuaded Miss Harrison to return to the Convent. In all this time, and in all these interviews, not a hint was thrown out of the insanity of Miss H. Mr. Runey and the two Misses Cutter called at the Convent on Wednes-

day, at different times, and desired to see Miss Harrison. They were not only performing an act of neighborly kindness in doing so, but were complying with her special request, when she was under their protection. The answer given to the inquiry of the Misses Cutter, by the Superior, was, that Miss H. *had not expressed a wish to see any body*. When she *did*, they should be *gratified*! No message to that effect was ever sent to them afterwards. The account which the Superior gives of this call and refusal, in her letter of Nov. 5, to Mr. Runey, is as follows:—

“Mr. Runey and the two daughters of Edward Cutter called the day after Miss Harrison returned to the Convent, and asked to see her. Our physician, Dr. Thompson, had ordered that she should be kept as composed as possible; and on that account she did not, for some time, see any visitors. This was well explained to the three individuals above named. They were the only persons who, requesting to see her, were refused, for she visited every one that afterwards called on her.”

The Superior, in this single sentence, involves herself in several contradictions, which will be noticed in another place. The allusion to Dr. Thompson's advice is sufficiently extraordinary, taken in connection with the following fact, which is stated on the unquestionable authority of Mr. Edward Cutter. On the afternoon of the same day that Miss Harrison eloped from the Convent, (viz. Monday, the 28th of July) Mr. Edward Cutter met Dr. Thompson in Back street. This was after

Miss Harrison had left Mr. Cutter's house, and gone with Mr. Runey to Mr. Cotting's. Mr. Cutter told Dr. Thompson (who was the physician of the Convent, and a warm friend and patron of the institution) that a nun had run away. Dr. Thompson asked who it was; this being the first intimation he had of it. Mr. Cutter replied that it was the one next to the Superior. Dr. T. said that was Mary Benedict. Mr. C. said no; it was Mary John; (Miss Harrison;) she had been at his house, and had gone to Mr. Cotting's, at West Cambridge, by her request. Dr. Thompson said he had been at the Convent *that day* to see the Superior, to prescribe for her eyes, with which something was the matter, and he had heard nothing of it.* In this conversation, he gave no intimation whatever to Mr. Cutter that Miss Harrison had been sick or deranged, or disordered in the head, or had a brain fever, or any thing of the kind; and they parted. This was on Monday evening, and the first intimation of insanity was given at the Convent on the Wednesday following, nearly forty-eight hours after, as a reason for preventing the kind friends and protectors of Miss Harrison seeing her when they called.

When Dr. Thompson first gave this order for

* This fully confirms the preceding statement, as given by Miss Harrison at Mr. Cotting's, of her escape from the Convent. Truly there was most remarkable *method* in her madness!

excluding visiters on account of insanity, if he ever gave it at all, does not appear. It is certain that when he saw Mr. Edward Cutter, Monday evening, he had no suspicion of Miss Harrison's insanity, and that she was not his patient for any complaint, because he had that very day been to the Convent and prescribed for the Superior without seeing Miss Harrison or inquiring for her. It is also certain that Dr. Thompson did not call at Mr. Cotting's, and could not have seen Miss Harrison until Wednesday, which was three days after her elopement; (for it was *evening*, says the Bishop, when she got back to the Convent on Tuesday, and no *man*, says the Superior, was permitted to be in the Convent after eight, and *very seldom* after *seven* o'clock.) Dr. Thompson lived about a mile from the Convent. That gentleman will not risk his reputation as a physician and a man of humanity, by having it understood for a moment that he was the regular physician at the Convent—that Miss Harrison had been ill ever since the first of July, (as the Superior testified in Buzzell's trial,)—that he, Dr. T. was at the Convent to see the Superior's eyes on Monday the 28th, and was so absorbed in that employment (like Uncle Toby inspecting the eyes of Widow Wadman) as not to inquire after the health of Miss Harrison, *then* in a *deranged* state, as the Superior now affirms,—that he heard of the elopement of Miss H. (*his deranged patient*?) on Monday evening and never went near

her until three days after, when she had returned to the Convent, and that he then, for the first time, ordered she should be kept composed and see no visitors!

We say, unhesitatingly, from the respectable standing and intelligence of Dr. Thompson, that he could not have conducted in such a strange and inconsistent and unfeeling manner as this, unless he was himself insane. We are compelled, therefore, in order to save the character of Dr. Thompson, as a man and a physician, from so gross an imputation of insensibility and professional neglect as these facts would fasten on him, to repudiate the story of the Superior, as one got up and agreed upon *after* Miss Harrison was *mentally* forced back to the Convent, in order to prevent the calls of Protestants, while the process of mental discipline—the appeals to superstitious terrors, and the awful responsibilities of broken vows—was going on, to bring that unhappy young lady to the point up to which her faculties were finally strained, by the tension of supernatural horrors and the fear of dishonor and desertion in this world.

To bear us out in this belief, we have the authority of the Boston Committee of Investigation themselves, the champions of the Convent, who, in their report, lauding the Ursuline Community, and immediately after the asseveration that “no restraints by religious vows, or *otherwise*, are imposed,” admit that “the committee do not mean to be under-

stood as believing that there may not be A MENTAL SUBJECTION, NOT LESS EFFECTUAL UPON THE INDIVIDUALS CONCERNED THAN ONE CREATED BY EXTERNAL FORCE!!"

Precisely so; and this is the *slavery* of which the opponents of Nunneries complain; the worst and most debasing of all slavery, *the slavery of the mind!* Is it not surpassing strange, that intelligent men, who boast of being republicans, can admit the existence of a "mental subjection *not less effectual than external force,*" and then talk about the freedom of personal rights, and an appeal to the writ of habeas corpus, to bring up the *body* before a court, and ask the enslaved *mind* within it, whether it wishes that body should go free?

It was, as we believe, in order to train the unfortunate Miss Harrison to this "*mental subjection,*" "not less effectual than external force," that the Superior and Bishop refused to permit her to be seen by Mr. and Mrs. Runey, and the two Misses Cutter, on Wednesday the 30th of July. Knowing, as those four intelligent persons did, together with all their families, the precise facts in this case, could they believe in the insanity of Miss Harrison? Could they believe that Dr. Thompson had assumed the fearful responsibility of giving the order which the Superior says he did? They did not, never did, and do not now believe that Miss Harrison was for a moment bereft of her reason.

The next occurrence connected with the nun's

elopement was the call of Mr. Runey, one of the selectmen, at the Convent. He states, that in consequence of the excitement and speculations in the vicinity, growing out of the elopement and return of the nun, "I called at the Convent and found the Bishop at his Lodge." [This was on Wednesday afternoon, the 30th of July, the day after Miss Harrison's return.] "I informed him," says Mr. Runey, "that I had sought for an opportunity to converse with him, for the purpose of making him acquainted with the fact that this affair, in connection with events which had previously transpired, had excited feelings of hostility to the institution; and observed that I was seriously apprehensive that unless something could be done to allay the excitement, unpleasant consequences might be the result. I inquired of him whether I could be allowed to see and converse with the young lady. To this he replied that she was *INSANE*! and that I could not *therefore* be allowed to see her!" [This was the first intimation Mr. Runey had of the insanity, and it surprised him not a little, for he *knew* she was not insane, during all the time he and his family, and Mr. Cutter and his family, saw and conversed with her, while she was absent from the Convent. The conclusion, therefore, was irresistible, that if she were insane, she must have become so *after* her return to the Convent. If so, it presented a strong additional reason for the Faculty of the Convent giving a public explanation of her true situation.]

Mr. Runey "afterwards asked the Bishop whether, if Mrs. Runey should call, *she* could be permitted to see her. In reply he said that she *would be placed* under the care of Dr. Thompson, and that they *should be* guided entirely by his advice in relation to the admission of visitors."

We ask the candid reader to compare this declaration with that of the Superior. To Mr. Runey, on Wednesday afternoon, the Bishop stated that Miss Harrison "*would be placed* under the care of Dr. Thompson, and they *should be* guided entirely by his advice." So that if the Bishop stated the fact as it was, Dr. Thompson had not seen Miss Harrison at that time, and had given no order to exclude visitors from seeing her.* The Superior asserts in her letter to Mr. Runey, of Nov. 5, that when "Mr. Runey and the two daughters of Edward Cutter called," [which was on Wednesday, a short time *before* Mr. R. saw the Bishop] "our physician, Dr. Thompson, *had ordered* that she should

* See the Bishop's letter of July 31 to Miss Harrison's father, in which he says he saw her on Wednesday, "*after* the physician had left her, and found her again *rational*, and considerably better in health." Will the Bishop and Superior be so kind as to explain how it happened that Dr. Thompson gave an order to exclude visitors, on account of Miss Harrison's *insanity*, at the very time the Bishop says she was *RATIONAL*? Did the doctor and the Bishop disagree as to her sanity? Or was she *insane* when the doctor saw her *after* the Bishop had seen Mr. Runey Wednesday afternoon, and did she become *rational* after that, the same afternoon, so that the Bishop could write to her father the *next* day, "I saw her *yesterday*, (Wednesday) after the physician had left her, and found her again *rational*!" Please explain.

be kept as composed as possible, and on *that account* she did not see any visitors." If the Superior told the truth to the Misses Cutter, as she said she did, then Miss Harrison had already been placed under the care of Dr. Thompson, even *before* the Bishop declared she *would be* placed under his care!

Before he left the Bishop, in this interview, Mr. Runey "urged, with considerable earnestness, the necessity of his doing something to satisfy the public mind and allay the excitement." In replying to this, he stated that the institution was patronized by persons of the first respectability, and by some *occupying high judicial stations*,—said that those opposed to it were *ignorant* of its character and objects; and concluded by observing that "*his course was marked out, and that he should not deviate from it.*"

Now whose fault was it that an explanation was not made at this time? Surely not Mr. Runey's. Every thing was done on his part to urge it, every thing was done on the part of the Bishop and Superior to oppose it, and to prevent any Protestant seeing Miss Harrison. Where does the responsibility of "marking out this course" of defiance of public opinion rest? Will Dr. Thompson assume it by *denying* the assertion of the Bishop to Mr. Runey, and declaring that he (Dr. T.) had seen Miss Harrison *before* Wednesday afternoon, had pronounced her *insane*, and *ordered* that no person should see her? Which party will Dr. T. affirm

has spoken the truth in this matter of his professional advice? Was it not very remarkable, too, that Mr. and Mrs. Runey and the two Misses Cutter should have been denied access to Miss Harrison? They had been kind to her, and treated her with every attention while absent from the Convent, and were of all persons best fitted to decide on the actual state of her mind, and least likely to disturb her by their presence. She had besides specially invited Mrs. R. to call and see her at the Convent.

The reasons Bishop Fenwick gave for refusing all explanation to allay excitement, ought to have led to exactly the opposite results. If he relied on the patronage of "men in high judicial stations," (meaning doubtless Judges Fay and Thacher, who had placed pupils at the Convent) why not request them to visit the Convent, with the selectmen of Charlestown, at once, and give a proper explanation of the transactions there? Why not procure from Dr. Thompson a certificate of the insanity of Miss Harrison, as the cause of her elopement, if she really was insane? Further: if those opposed to the Convent were "*ignorant*" of its character and objects, why did not the Bishop seek to enlighten them instead of repulsing Mr. Runey with incivility? Why not explain these praiseworthy objects? Had the Convent been a private dwelling of a family, the Bishop, as the head of that family, might have taken the high ground he did, in *mark-*

ing out his course and defying public opinion ; but if a mob tore down his house afterward, he ought not to censure the selectmen for not making an explanation, which he himself had refused to let them make in season. In this case the Convent was a public seminary of learning, ostensibly advertised as such to induce Protestants to send their children there, and the public had a right to an explanation of any mysterious transactions occurring there. They had a right to know whether illegal personal restraints, or irrational mental bondage, by means of superstitious vows and unlawful oaths, were imposed upon the pupils or teachers of such a seminary. The Bishop also knew that Miss Harrison's elopement was not the only instance of the kind, and consequently that, if unexplained, it must inflame the public mind against the Convent, particularly if the nun were kept concealed. In his testimony on Buzzell's trial, he stated that he had heard of other nuns having left and returned to the Convent, though it was not within his personal knowledge. The refusal to explain was therefore a deliberate course marked out by Bishop Fenwick, with a full knowledge of all the facts and the probable consequences.

On Thursday, the 31st of July, the day after Mr. and Mrs. Runey and the two Misses Cutter had been refused admission to Miss Harrison, Mrs. Cotting, the lady at whose house she had stayed, called at the Convent. She went alone, without her hus-

band. She first saw Mrs. Mary Benedict, and Miss Harrison was immediately produced, without the least objection being made. How happened it that the alleged order of Dr. Thompson to exclude visitors did not apply to Mrs. Cotting on Thursday, as well as to Mrs. Runey on Wednesday? The Superior asserts in her letter to Mr. Runey, that Dr. Thompson's *order* was the reason Miss Harrison was denied to Mrs. Runey on Wednesday, and adds, "and on that account she (Miss H.) did not *for some time* see any visitors." But the fact is she did see a visitor, Mrs. Cotting, the very next day! Was this "for some time?" When Miss Harrison came into the room, she addressed Mrs. Cotting as "my dear mother Mrs. Cotting," and greeted her affectionately. She appeared composed and pleased with her situation. Mrs. C. saw Mr. Runey after this interview, and her relation of it carried no conviction that the lady was insane, but the reverse.

But we have the most conclusive evidence that Miss Harrison was *not insane* on Wednesday, the very day the Bishop declared to Mr. Runey that she *was* insane. This evidence is nothing less than the *written* statement of the "Rt. Reverend Benedict Fenwick" himself! We regret the necessity of exposing this palpable contradiction, but it is not one of our creating. The reader will bear in mind, that on Wednesday, the 30th of July, Mr. Runey asked the Bishop whether he could be al-

lowed to see and converse with Miss Harrison. "To this he replied that she was *INSANE*, and that I could not, *therefore*, be allowed to see her." Now take this fact, which has been before the public under Mr. John Runey's signature since Oct. 27th, 1834, and never denied, and then read the following letter to the father of Miss Harrison in New York.

"BOSTON, July 31, 1834.

"DEAR SIR :

"Your son Thomas will have undoubtedly already informed you of the debilitated state of mind in which your daughter, Elizabeth, has been since last Sunday, and the temporary derangement which ensued, occasioned, as the physician reports, by a violent fit of hysterics. While this lasted she left the Convent in her dress of a religious, and went to a neighbor's house, from which she was conveyed by said neighbor to the house of one of the parents of the children whom she had formerly instructed in the Convent, where she remained until your son and myself went thither and brought her back to the Convent on Tuesday evening. I need not describe to you the uneasiness of mind and dreadful anxiety under which we labored whilst she continued absent from the Convent. This you can more easily conceive than I can express. But, thank God! she appears now quite composed, and in a short time will be quite well again. *I saw her yesterday, after the physician had left her, AND FOUND HER AGAIN RATIONAL, and considerably better in health.* She appears quite amazed at the step she had taken, and does not know how to account for it. I trust that in a few days more she will be herself again and perfectly recovered.

"I remain, with respect,

"Your ob't servant,

"B. FENWICK, Bp. Sgn."

We leave to others to infer whether this letter was not sent to New York, not for publication, but merely to pacify the father. It was held back till after the riot, but was published in the New York American of August 14th, Thursday afternoon, which was the earliest moment at which it could appear after the Boston papers of Wednesday morning previous had carried the news of the riot to New York. The most striking fact connected with this letter, is the deliberate written assertion of Bishop Fenwick, that on Wednesday, the 30th, he saw Miss Harrison, and FOUND HER RATIONAL, which was the very time when he told Mr. Runey that she was INSANE, and on that account could see no one, not even Mrs. Runey !

CHAPTER III.

Narrative of Miss Harrison concluded—Her sanity established—Systematic efforts of the selectmen to allay the excitement—Resistance of the Bishop and Superior to that course—Failure of Judge Fay to get an explanation from the Bishop—Statement of Mr. Samuel Poor—Legal counsel taken by selectmen—Studied concealment of the Nun.

HAVING shown the resistance of the Bishop and Superior to any attempts at explanation, up to the 31st of July, we come next in order to another effort on the part of the selectmen to allay the excitement. Vague verbal reports began to be circulated, that a nun had escaped from the Convent, and had again returned, as some said, against her will. On Saturday the 2d of August, in consequence of these rumors, Mr. Samuel Poor, one of the selectmen, called on Capt. Stephen Wiley, also a selectman, and they both went to the house of Mr. Thomas Hooper, chairman of the board. They talked over the excitement and stir about the nun, and proposed to go up to the Nunnery, and make inquiries with a view to get at the truth and allay public excitement. Mr. Hooper thought it best to defer it until the regular monthly meeting, which was to take place on the Monday following, which was August the 4th. The propriety of this advice was apparent, and it was assented to by all.

On Monday, August 4th, Mr. Runey (one of the selectmen) saw Judge S. P. P. Fay, a particular friend and patron of the Convent, who had a daughter there; and thinking that an exertion of his influence might be serviceable, Mr. Runey requested him to make some efforts to allay the excitement. Mr. Runey explained to Judge Fay his ill success in applying to the Bishop to aid in quieting the public mind, and the judge promised to call and see the Bishop himself. He did call and see the Bishop, and afterwards told Mr. Runey that he *thought* a satisfactory explanation could be given, and said he would call again before long! Here was a second formal, deliberate application to the Bishop for an explanation, which he refused to give, well knowing the state of the public mind, and well knowing what he had written to Miss Harrison's father. This last request was made, too, by his most particular friend and counsellor, at the request of Mr. Runey.*

On the same day that Mr. Runey saw Judge Fay and requested him to aid in allaying the excitement, the selectmen held their monthly meeting. Mr. Runey (as did also Mr. Poor and Mr. Wiley) laid the matter before the board, stating their fears that unless something could be done to satisfy the public mind, serious consequences might be the re-

* Will Judge Fay take the responsibility of saying that he advised the Bishop "not to gratify these people" so much as to make an explanation?

sult. A committee of two (viz. Mr. John Runey and Mr. Samuel Poor) was appointed by the board, with instructions to take legal advice as to the course proper to be pursued, and adopt such measures as might be expedient. This committee immediately called on Joseph Tufts, Esq., the principal counselor in the town, and an able lawyer. The result of this consultation, which evinces the prudence and promptness with which the selectmen proceeded in this whole transaction, will be seen by the annexed correspondence.

“CHARLESTOWN, June 17, 1835.

“DEAR SIR :

“You will no doubt recollect that Mr. Runey and myself, as a committee on the part of the selectmen, called on you the 4th of August, 1834, to consult you professionally as to the course the selectmen ought to take relative to the excitement then prevailing respecting the nun who had left the Convent and had returned. Will you be so good as to state in substance the advice you gave us, and to state whether in your opinion we could at that time have taken any other measures legally than we did take.

“Respectfully yours,

“SAMUEL POOR.

“JOSEPH TUFTS, Esq.”

“CHARLESTOWN, June 17, 1835.

“DEAR SIR,

“In answer to your letter of this date, I will inform you that I recollect that you and Mr. John Runey, as a committee of the selectmen of Charlestown, called at my office on or about the 4th Aug. 1834, to inquire what was proper to be done by the selectmen in case of the nun who had left the Convent and returned. It was the first time I had heard of the matter. I understood from you, that there

• was a report that the nun had requested to have inquiries made for her, if she was not heard from at the end of three weeks from the time she returned to the Convent. Said three weeks had not then elapsed. You stated that you feared there might be a riot. This fear appeared to me to be entirely groundless, as the nun had returned voluntarily.

My advice was, that, as selectmen, you had nothing to do with the matter; that as individuals you might take the nun before a judge of the Supreme Court by a writ of habeas corpus; but that the present circumstances of the case did not require an application for such a writ; that if the nun should not be heard from at the end of three weeks, supposing the rumor of her aforesaid request be true, in that case the remedy of an habeas corpus might be proper; and that if in fact there were danger of a riot, which seemed to me incredible, the selectmen ought to do (as I believe they did do) what they could to prevent it.

“Yours respectfully,

“JOSEPH TUFTS.

“TO MR. SAMUEL POOR.”

It would be impossible to present more conclusive proof than this, that the selectmen did every thing they could or ought to do, as public officers or private citizens.

Up to this time no allusion had been made in any newspaper to the elopement of Miss Harrison. On Saturday the 9th of August, the Boston Mercantile Journal, which is published after 3 o'clock, P. M., contained the following paragraph:—

“*Mysterious.*—We understand that a great excitement at present exists in Charlestown, in consequence of the mysterious disappearance of a young lady from the Nunnery in that place. The circumstances, as far as we can learn, are as follows:—The young lady was sent to the place in question to complete her education, and became so pleased with the place and its inmates, that she was induced to se-

clude herself from the world and take the black veil. After some time spent in the Nunnery she became dissatisfied, and made her escape from the institution, but was afterwards persuaded to return, being told that if she would continue but three weeks longer she would be dismissed with honor. At the end of that time, a few days since, her friends called for her, but she was not to be found, and much alarm is excited in consequence."

The appearance of this paragraph induced Mr. Edward Cutter to attempt to see Miss Harrison the same afternoon of its publication, for he well knew that his and Mr. Runey's family had been denied access to the nun, nor did he know that any one not belonging to the Convent had seen her since she was carried back by the Bishop. He went to the Convent, accompanied with his brother, Mr. Fitch Cutter, who lived opposite the grounds. Mr. Cutter went on a friendly errand, and had a right to anticipate a civil reception. Up to the time when the absconding nun came to his house, nothing unpleasant had ever occurred between him and the Superior. On every occasion in his power he had been ready to do her and the inmates of the Convent a friendly service, and the Superior had repeatedly applied to him for assistance and advice. So scrupulous was Mr. Cutter to preserve a neighborly civility toward the inmates of the Convent, that at one time he actually dismissed two men from his employment, for no other reason than because they had spoken rudely to some of the pupils. This fact, we believe, was

known to the Superior. In her testimony on Buzzell's trial, she testified under oath that she blamed Mr. Cutter and Mr. Runey because they did not let her know Miss Harrison was at Mr. Cutter's house on the 28th of July, and for reporting she had left the institution; adding, in answer to a question, "*in other respects I had no cause of complaint against Mr. Cutter.*" The whole of his offence, therefore, against her, was in extending the rights of hospitality and protection to Miss Harrison, instead of forcibly carrying her back to the Convent, (for which he would have been justly liable to an action for false imprisonment,) and for telling the truth, viz. that Miss Harrison had left the institution.

The manner in which Mr. Cutter was treated by the Superior, under these circumstances, will be seen from his own testimony under oath, which follows, and which is confirmed by Mr. Fitch Cutter.

"On the evening of the 9th of August, my brother and myself called at the Convent for the purpose of obtaining an interview with Miss Harrison, in order that we might be able to disabuse the public mind respecting her. On being informed of our object, the Superior replied, '*No, you sha' n't see her; I'll not gratify you so much.*' As I had hitherto been uniformly received by her in a polite and respectful manner, my astonishment at this change may be easily imagined. What, then, will it be supposed were my feelings as she continued,—'*You may bring on your mob as soon as you please. You, Mr. Cutter, you have applied to the selectmen for a mob to tear down our buildings, and you and Runey are to head it, I am told. But there will be*

a retaliation. The Bishop has twenty thousand of the vilest Irishmen at his command, and there will be a retaliation. You will have your houses torn down over your heads, and you may read your riot act till your throats are sore, but you'll not quell them.' I use the very words of the Superior.

"I assured her that she was mistaken, and pledged myself, if she would give me the name of her informants, to convince her that she had been deceived; but all to no purpose. Knowing, however, as I did, the degree of public excitement, I felt an unconquerable reluctance to leaving the Convent without having accomplished my object; and at length, *though not without difficulty*, I prevailed on her to allow Miss Harrison to enter the room."

This, be it remembered,* was the first call made directly upon the Superior, with a view to obtain the facts and publish them to allay the excitement. She says, "I did accuse Mr. Runey, and I think *justly*, of causing a delay in the publication of Mr. Cutter's letter."* "Mr. Runey observes that I (the Superior) said, should the nun die who was in consumption, (Mrs. St. Henry,) I would consider him the cause of her death. I do consider him and Edward Cutter† as the prime cause of our misfortune, on account of the unfriendly manner in which they conducted in the case of Miss Harrison; consequently, that they were the *cause* of Mrs. St. Henry's death," &c.

* By referring to Mr. Poor's statement, hereafter, it will be seen that the delay for which the Superior lectures Mr. Runey, was caused in part by *her own assent* to the proposal to have Mr. Cutter's statement published with that of the selectmen, the next day. Mr. Cutter had tried to get his statement published before he saw Mr. Runey.

† This "lady of exquisite refinement" could not, in her anger, even apply the civil epithet of *Mister* to Edward Cutter.

The Superior's own published account of the visit of the Messrs. Cutter on the 9th, exhibits her "exquisite refinement," of which her friends boast so much, in a singular light.

STATEMENT OF THE SUPERIOR.

"On Saturday evening, previous to the destruction of the Convent, Edward and Fitch Cutter called at our parlor, and requested to see me. It was after seven o'clock, an hour at which visitors were not admitted, but, *at their solicitation*, as they *were laboring men*, and could not come at another time, I *consented to see them*. They had brought the paper containing the piece about the "Mysterious Lady."—I told them that if that was the subject of their visit, I thought it quite an useless one.—They expressed some apprehensions of the consequences, and said they hoped, if any thing occurred, that *their property would not be molested*: that had they conducted as Runey had done, who, for eight or ten days, had given himself no rest, but had been industriously circulating the intelligence of Miss Harrison's temporary absence from the Convent, (which extended only to twenty-four hours,) thus inflaming the mind of the *lower class of society*;—had they done all this, they would consider themselves unfriendly, and *entitled to have their houses pulled down*; that I might suspect Kelley, who kept a bad set of men. And Fitch Cutter, to *prove to me* that he had nothing to do with him, assured me that he had never entered Kelley's house; but *this same Fitch Cutter* told Peter Rossiter that our institution was not a good one, and that it *would be destroyed*.*

"It would not be *by my wishes* that the property of the Cutters or any one else should be molested; but I told them I could not answer that it would not be the case, nor *can I do so at present*.

(Signed.)

"THE SUPERIOR
of the Ursuline Community.

"Brinley Place, Roxbury, Nov. 5, 1834."

* "This same Fitch Cutter" declares the above to be utterly false. Here we have the Superior charging a respectable man with a conspira-

The above, it will be seen, was deliberately written and published by the Superior, nearly three months after the riot, when she had time to cool, and after she had opened a new seminary "to form the hearts of young ladies to virtue." [See Prospectus.]

Mr. Cutter had never published a word against the Convent, and this severe and unladylike attack on that respectable gentleman was wholly unprovoked. He replied to it, in a communication dated Nov. 13th, published in the Bunker Hill Aurora; and as he is confirmed by Mr. Fitch Cutter, the reader is under the necessity of coming to the decision that either the two Messrs. Cutter (unimpeachable and highly respectable citizens) have deliberately published and sworn to falsehood, or Miss Moffatt, the Superior, has published what she knew to be false. Mr. Cutter denies nearly the whole of the Superior's statement. He also says:—

"The lady has the kindness to insinuate, that the apprehensions which I expressed to her for the consequences of the excitement were entertained for the safety of my *own property*; that I called on her for the contemptible purpose of soliciting her influence to preserve it; and that I had the dastardly villany to endeavor to convince her that I was, in some measure, entitled to this especial favor at her hands, by instituting an odious comparison between my conduct and that of my neighbors, Messrs. Runey and Kelley. Happily for me, the Superior has so framed this part of her calumny, as to spare me the incivility of charging her with having uttered a falsehood."

ey on the hearsay testimony of her Irishman Rooster! Need we wonder at the manner in which she has assailed Miss Reed?

Notwithstanding the abuse he had encountered, Mr. Cutter generously offered to publish a piece in the papers to allay the excitement, and even told the Superior that she might alter or add to it. Here was another ample opportunity for her to explain. She reluctantly consented to this, and Mr. Cutter left the Convent on Saturday evening with that understanding. Could any man have done more? On Sunday, the day following his visit, Mr. Cutter prepared this statement and sent it to the Superior for her approval. The Superior, in her testimony, says, "Mr. Cutter was to have his piece printed by Monday morning. Mr. Cutter sent the piece to me on Sunday, but I did not read it. *The Bishop was satisfied with the statement made by Mr. Cutter.*" Mark that, and bear it in mind. The Bishop saw Mr. Cutter's statement at the Convent on Sunday, and added, in his own hand-writing, the following:

"Editors of newspapers, and particularly of the *Mercantile Journal*, are requested to publish the above in justice to the *very respectable Community of Ursulines.*"

The piece, so amended, was sent back to Mr. Cutter. Mr. Cutter says, "I did not give the *Bishop* leave to make an addition, but I was willing to publish his postscript, if he would put his name to it; and I sent the piece back for him to sign the postscript, but he was gone. I rubbed it out, as I did not want to take sides. The Bishop was offended because all was not published."

The Superior also was offended, and said in her letter, "the Rt. Reverend Bishop Fenwick added a postscript, which was never inserted in the papers."

This postscript was the cause of the delay, which prevented Mr. Cutter getting his piece in the paper of Monday morning. Was not this movement of the Bishop very singular and highly disingenuous? He had "marked out his course" he told Mr. Runey, and refused to make any statement himself, and yet he wanted to make Mr. Cutter, a Protestant, adopt the language of the Bishop as his own, and endorse the respectability of the Ursuline Community. After the abusive language Mr. Cutter had borne from the head of that Community, it is not surprising he did not wish to become a voucher for its respectability. Mr. Cutter took his piece, as soon as these negotiations could be completed, and went into Boston, nearly three miles, to get it inserted in the Morning Post. He carried it to the office before sunset, but it was not published until Tuesday morning. The reason which follows explains why. The editor of the Post, in that paper of August 18, 1834, says :—

"On Sunday evening our paper is put to press much earlier than upon any other night in the week, as is the case with the other morning papers. When Mr. Cutter's communication was received, the form of the Post was entirely made up, and the compositor correcting the last proof; consequently, he (Mr. Cutter) was told that his letter, to which *no material importance* was attached at *that time*, could not appear in the Post till its next publication," (Tuesday.)

All the foregoing facts show that Mr. Cutter did every thing in his power, in spite of the irritating and abusive treatment he received from the Superior, to allay the public excitement. On his return from Boston, Sunday evening, he met Mr. Poor, one of the selectmen, who had also been laboring to bring the Superior to a proper sense of her responsibility. The subjoined statement of Mr. Poor will further show the extraordinary pains taken by the selectmen to assist and protect the Superior in spite of her opposition to their interference, and the extreme violence of her prejudices. This statement requires no comment. The Superior, in her letter and her testimony, suppressed the facts connected with this visit. She merely said, on the trial, "On Sunday Mr. Poor, one of the selectmen, called at the Convent and told me that the house would be destroyed, if the mysterious lady should not be seen." [Here again, by her own showing, she was warned, and yet persisted in not explaining.] Mr. Poor avers he did *not* tell the Superior the house would be destroyed, but represented the danger to her, and showed her the truckmen's handbill. Here again the Superior is directly at variance with an unimpeachable witness.

MR. POOR'S STATEMENT.

"On Sunday, the 10th of August, I called on Mr. Runey, one of my colleagues, in consequence of the following handbill posted up in Charlestown, in writing, found early on Sunday morning:—

'To the Selectmen of Charlestown!

'Gentlemen—It is curenly reported that a misterious

affair has lately happened at the *Nunery* in Charlestown. now it is your duty, gentlemen, to have this affair investigated *immediately* ; if not, the *Truckmen* of Boston will *demolish* the *Nunery* thursday night—August 14.’

‘Boston, August 9, 1834.’

“It was concluded between Mr. Runey and myself that I should go to see the Superior without him, in consequence of the strong prejudice she had against him, and the manner she had treated him when he called there before. He thought she would not admit us if he went, on account of her feelings towards him, and that I had best go alone. Mr. Runey attributed the feelings of the Superior against him to his having conveyed Miss Harrison, by her request, from Mr. Cutter’s to West Cambridge, when she escaped from the Convent.

“I accordingly called at the Convent, between three and four o’clock, Sunday afternoon, and desired to see the Superior. After some time she made her appearance, and I introduced myself as one of the committee of the selectmen to make inquiries relative to the excitement growing out of the elopement and return of Miss Harrison. I also shew her the placard as an evidence of the excitement and a reason for my calling, with a view to take some measures that would allay the excitement. She treated the information with indifference and contempt, and said she did not care a straw about it. She said she had seen the article in the *Mercantile Journal* of the 9th headed ‘*Mysterious*,’ and there was no excitement that she cared any thing about. Her own innocence would protect her. She also said that she could send her man to the rail-road, and *raise five hundred Irishmen in fifteen minutes*, and the *Bishop could raise twenty thousand Irishmen*, adding, ‘and you know they are uncultivated.’ I endeavored to impress her with the importance of some explanation being made to allay the excitement, which I assured her was very great, and much more than she was aware of, as she had not the opportunity to know the facts as I had. She seemed, however, to believe that she was acquainted with all the facts, and would not believe there was any grounds for apprehension. I then requested permis-

sion for the board of selectmen to visit the Convent, with a view to make a statement that would allay the excitement. She replied that they might come for their own gratification, but not on her account. She did not seem desirous, but rather averse to having them come. She said she was not willing that Mr. Runey, one of the selectmen, should come at all, and appeared to have a strong feeling against him. She spoke of Mr. Runey having carried Miss Harrison to West Cambridge instead of first informing her (the Superior) where she was, but she made no allusion whatever to Mr. Runey ever having threatened to tear down the old Convent, or any thing of that kind. I told her it was important that Mr. Runey should be included in the permission, he being one of the selectmen, and she then said he might come to the window and see Miss Harrison, but should not come into the house. I urged upon her the impropriety of making this exception, to which the other members of the board probably would not consent, and she then said he might come with the rest. I further stated that as Mr. Runey and myself were a special committee on this subject, the selectmen might leave the matter to us, and she then objected to having Mr. Runey come in that manner, as one of the committee, but after some further conversation was reconciled to his coming with me. She said the selectmen might come at any hour that suited their convenience, and I fixed on three o'clock, P. M., the next day. I fixed on that hour in consequence of one of the selectmen being engaged in business at the bank, in Boston. The Superior asked, as a privilege on her part, that she might invite the two Mr. Cutters (Edward and Fitch Cutter) to attend with the selectmen, when they visited the Convent. I inferred, from the manner she made the request, that she wished them to attend as being friendly to her, and her neighbors. I asked to see Miss Harrison, and she came into the room. The Superior then inquired if I wished to visit the rooms in the Convent. I assented, and, accompanied by Miss Harrison, was shown the apartments in every part of the establishment, except one in the attic, where I was told there was a sick nun. I declined entering it on that account. The pupils were in the hall a part

of the time, and also in the walks in front of the Convent, while I was there.

"The Superior, speaking of the pupils, when in front of the building, said they would one day become mothers, and would teach their children to think well of the institution where they were educated.

"I left the Convent and reported my visit to Mr. Runey at his house. He stated that Mr. Edward Cutter was coming out with a statement, and it was best both should be published together, in order to make it stronger, and recommended that I should call at the Convent again, and consult the Superior about it. I did so, and the Superior said she had no objection to having the statements published together. I afterwards met Mr. Cutter, who informed me he had just been to Boston, but could not get his statement published.

"Returning into the village, I met Mr. Abijah Monroe, another of the selectmen, and after explaining to him the result of my visit to the Convent, at his suggestion we both went to Boston, for the purpose of publishing a statement with a view to allay excitement. We called at the Morning Post office and stated our object, and were informed by the person who had charge of the office that the paper had gone to press, and could not be stopped for the king. We inquired if there was any other paper we could get the explanation in, and he replied he did not think there was. Thinking any farther attempt that night (Sunday) would be useless, we returned to Charlestown, and the next day the board visited the Convent.

"SAMUEL POOR.

"June 6th, 1835."

"I accompanied Mr. Poor to Boston on Sunday evening, August 10th, for the purpose above stated. The facts contained in the above statement were related by Mr. Poor to me on the evening after his visit to the Convent.

"ABIJAH MONROE.

"June 6, 1835."

On Monday evening, as soon as the report could be prepared, after the visit to the Convent by the selectmen, Mr.

Monroe, one of the selectmen, carried a copy to the Aurora office in Charlestown to get it published in handbills, to be circulated as soon as possible. The printer could not do it that night, (it was dark when the printer was found) but promised to have them out early in the morning, which was done. Mr. Runey and Mr. Poor went to Boston with another copy, and called at the Morning Post office. The paper had gone to press and it could not be inserted. They then went to the Commercial Gazette and they agreed to publish it. It appeared in that paper Tuesday morning.

The above is certified by Messrs. Monroe, Poor, and Wuey.

CHAPTER IV.

**Statement of the official visit of the town authorities to the Convent—
Their treatment by the Superior and pupils—Conclusive proofs of the
sanity of Miss Harrison—Singular contradictions between the Superi-
or and Bishop, and others, as to the cause of the pretended insanity—
The Superior's rude treatment of Mr. Cutler and his family—Her ve-
racity contrasted with that of Miss Reed—Her persecution of that
young lady the natural consequence of her ungoverned temper.**

THE evidence we next offer relates to the official visit to the Convent of the selectmen and others, with a view to allay the excitement. It also proves that the alleged cause of the elopement of Miss Harrison, namely, insanity, must have been taught to her, after her return to the Convent; and had no foundation in the actual state of her mind. It further shows the extreme rudeness and insult with which the Superior and her pupils treated the municipal authorities of Charlestown, while engaged in their benevolent efforts to allay the public ferment, which had been caused entirely by the conduct of the inmates and principals of the Convent.

On Monday afternoon, the 11th of August, (the same day on which the riot took place,) the selectmen, with Mr. Hazeltine, one of the overseers of

the poor, whom they invited to be present, and the two Messrs. Cutter, (invited by the Superior,) visited the Convent, pursuant to the arrangement made with Mr. Poor, and were conducted all over the establishment by Miss Harrison herself. We subjoin a statement, which places the most material occurrences of that visit in the light of truth, from which it has, till now, been excluded. The selectmen wished to avoid every exciting circumstance, and in their official report, prepared the afternoon before the riot, and published on Tuesday the 12th of August, they confined themselves to the fact that they had seen the absconding nun, and that she professed to be entirely satisfied with her condition and desirous to remain. The occurrences not embraced in that official statement are now given.

STATEMENT OF THE VISIT OF THE SELECTMEN, &c., AND THE CONVERSATION OF MISS HARRISON.

"We the undersigned, citizens of Charlestown, hereby certify that we visited the Ursuline Convent in Charlestown on Monday, P. M., August 11th, 1834, for the purpose of viewing the interior of the building and ascertaining the condition of its inmates, with a view to allay public excitement. During our visit a conversation took place between some one or all of us and Miss Harrison, the nun, known by the name of Miss Mary John. We do not pretend to give the precise language, but the substance of what we understood the conversation to be, as nearly as we can recollect.

"One of our number interrogated Miss Harrison, substantially, in the following manner:—Do you recollect the conversation that passed on the way to West Cambridge? She said she did not know as she could repeat all, or whether she did know what she had said, as she was quite deranged when she left the Convent; but after considering a few moments

she attempted to state what was said on a certain subject by both parties, and after having gone through as nearly as she could remember, was told that she had repeated the conversation correctly, and he was astonished that she should consider herself insane. Said he, You did not appear to me to be insane, nor do you now appear so; what makes you think you was insane? Her answer was, Because I must have been so: I can't account for my conduct in any other way. This we distinctly recollect, word for word. Another question was then proposed, as follows:— Did you return to this place with the Bishop on certain conditions? She at first declined giving an answer, but being somewhat pressed, she said, Gentlemen, I will endeavor to tell you as near as I can respecting the matter. On the day that I left this place I felt quite unhappy. I don't know what made me so, but I was unhappy, and went down across the field to Mr. Cutter's house, and inquired of Mr. Cutter's folks if they knew of any one who would carry me to Mr. Cotting's, in West Cambridge. They told me that Mr. Runey had a carriage and would carry me up. Mr. Cutter's folks sent to Mr. Runey, and he came and took me into his carriage, with his wife and one of Mr. Cutter's daughters, and carried me to Mr. Cotting's, where I remained till the next day.

"On the afternoon of the next day the Bishop and my brother came to see me, and the Bishop proposed that I should return with him to the Convent, saying, that he wished me, if I left the Convent, to leave it openly, and said if I would return with him I should have a room exclusively for my own use, and should have free intercourse with my friends at all times, and at the end of two or three weeks, if I chose to leave, I should be furnished with funds sufficient to carry me to my friends, or to place me in some other situation, and should go without restraint. I also received a message from the Superior requesting me to return, stating that she had not taken any thing to eat or drink since I left the Convent, and if I did not return within twelve hours she should not be in existence!

"I then began to reflect on what I had done. I had taken a solemn vow to my God to live a secluded life, and if I did

not return I should be the cause of the Superior's death, the thoughts of which I could not bear. These things, together with the promises the Bishop made, induced me to return. When I came back to the Convent, I was received with open arms by the Superior, and treated with much kindness, as much so as I could have been by my own mother or sisters. I have been so treated ever since my return, and have concluded not to leave the Convent.

"Miss Harrison was then told by some one, that the public mind was much excited on her account, and that it was thought best, in order to allay that excitement, that she should leave the Convent for a day or two, and, if she chose, return openly, and all would be satisfied. She was told by two or three present that she would be welcomed at their houses, if she would accept their invitation. She declined their proposals, and said she should not leave the Convent; and when one of the selectmen wished to know, through Miss Harrison, whether the Superior would accept of his services as a neighbor or a friend, in case any disturbance should grow out of the existing excitement, he was told, 'We do not consider ourselves in danger.' Mr. Cutter also made the same offer, and it was the earnest wish of all of us that she should go to some house, in the neighborhood, a short time, as the surest means to put an end to all pretence for excitement. Miss Harrison then said she was sorry she had been the cause of the excitement by her foolish conduct, but did not apprehend that there was much excitement, except a little about in Charlestown. She was then assured by two of the company that the excitement was very extensive, and no one could tell what might take place. Again a desire was expressed to know whether the services of a neighbor or friend would be accepted by the Superior in case of trouble; the answer was briefly, 'We do n't consider ourselves in danger.'

"During this visit, which had been made by the consent of the Superior, and for the sole purpose, on our part, of protecting the property of the Community, and preventing any act of violence, or injury to them, that lady did not present herself to the selectmen, nor speak to any one of our number. In passing the hall for dancing, the door of which

was open, some of our number stood in the door for a moment, and observed the young ladies taking lessons in dancing. The Superior was sitting at one end of the hall, where she must have seen the selectmen and those with them, but she took no notice of them, and did not speak to any one of the number while we were engaged in examining the establishment, although five of the gentlemen were personally known to her, before this interview. The selectmen, however, continued to do what they conceived to be their duty, to get the facts in order to make a statement to allay the excitement, although their presence for that purpose did not seem agreeable to the Superior. We had a still more unpleasant evidence of that fact on leaving the Convent, while in front of the building, a large number of the pupils coming to the windows, and addressing us in a very rude and improper manner, inquiring, 'Have you found her? Did you find her in the tomb? Was she buried alive?' &c. &c. Some of us spoke of this conduct to Miss Harrison, who was also in front of the building with us. She made a motion to them to desist, but they continued using the language, upon which two of us turned back from the Bishop's Lodge, toward which we were going, and one spoke to the pupils himself, and reproved them for their conduct. They then instantly left the windows and disappeared. Previous to our speaking to them, Miss Harrison had apologized for their conduct, by saying there was no one there to restrain them; but as they did not desist when Miss Harrison made a motion to them for that purpose, one of our number felt obliged to reprove them himself. Shortly after this we left the Convent grounds.

"ABIJAH MONROE,
"STEPHEN WILEY,
"SAMUEL POOR,
"AMOS HAZELTINE.*

"June 9, 1835."

"Miss Harrison, when in the garden with the selectmen, stated to one of them, that she had worked three or four hours in the sun, (before she left the Convent,) and sup-

* Mr. Hazeltine did not observe that two of their number went back and spoke to the pupils. All the rest he recollects distinctly.

posed, and evidently wished to impress the selectmen with the idea, that that was the cause of her insanity. She stated it brought on a *brain fever*, which was the direct cause of her derangement. Miss Harrison was asked if she was then (meaning at the time he addressed her) perfectly happy. She replied, No! it is not human to be happy.

"Mr. Monroe does not recollect the remark of Miss Harrison, that the Superior sent a message to her, stating she should not be in existence in twelve hours if she did not return to the Convent. This conversation was had when Mr. Monroe's attention was withdrawn for a few moments. After Miss Harrison gave as a reason for going away that she was unhappy, Mr. Monroe asked her, if she was unhappy, why she consented to return. Her reply was, Because it was a duty I owed my God and the Superior. The remark relative to the solemn vow she had taken, and all other parts of the conversation, Mr. Monroe does recollect.

"ABIJAH MONROE."

Mr. John Runey, one of the selectmen, has given the following statement of the conduct of the pupils:—

"As we passed, at the request of Miss Harrison, the front of the Convent, on our way to the Bishop's Lodge, we were boisterously saluted by the scholars of the institution, from the windows, who rudely inquired if we had found where she was buried, if we had found any dungeons, &c. &c. On giving Miss Harrison to understand that we noticed this conduct, she apologized by saying there was no one in the room to restrain them."

Another of the town officers of Charlestown, who was present at the visit of the selectmen on the 11th of August, gives the following

STATEMENT BY MR. AMOS HAZELTINE.

"The selectmen were in conversation with Miss Harrison for a moment prior to their departure, when they received from the mouths of nearly fifty girls, at the windows,

a volley of insults, in the shape of impertinent questions, of which I will give a specimen.

"It will be recollected that the nun, Miss Harrison, was standing in front of the window, in full view of the children. One asked, 'Did you find her alive?' another cried out, 'Did you find her in the cellar?' a third said, 'Was she dead?' a fourth, 'Was she in the tomb?' a fifth, 'Was she buried alive?' a sixth, 'Was she in the dungeon?' and another demanded, 'Was she in the garret?'

"What could be the feelings of those public officers, who went there merely to divert the public aversion and to shield the nuns from censure and injury? What would have been their displeasure had they known what one of those children would say to a lady, under whose roof she afterwards took shelter that same night? Upon being interrogated respecting their rude and indecent treatment of the selectmen, the girl replied, 'The children did not know that they were the selectmen; the children had been told by the Superior that those persons were a company of low fellows come to disturb them, and that they must do as they did.'

"Feb. 25, 1835."

What are we to think of a school for young ladies, whose teachers are declared by Dr. Thompson and other friends of the Convent to be "ladies of elegant accomplishments and soft and gentle manners," and yet we find their pupils, in the presence of at least one of their instructors, assailing the public authorities of the town, in a style of vulgarity that would disgrace a mob of barefooted girls in Broad street? Would either of those young ladies, the children of our most respectable citizens, treat even a beggar with such ribaldry, who should visit their father's house? After the Superior, according to her Prospectus, had "spared no pains

to adorn their minds with useful knowledge and form their hearts to virtue—to point out their duties toward their God, their parents, their superiors and other members of society ;”*—did these young ladies, after *years* of this instruction at the Convent, require to be “*restrained*” from insulting the selectmen of Charlestown, when on an official visit to the Convent?

But the young ladies are not so much deserving censure as their Superiors. They were not only not restrained, but they were *incited* to this outrage. This appears from the declaration of one of the pupils, as stated by Mr. Hazeltine and others. That declaration was made at the house of Mr. Runey, on the night of the riot. They attributed their rude conduct to the command of the Superior “to do as they did.”

The parents of those young ladies have no other alternative but either to attribute this rudeness to the ill-breeding of their daughters, or to that of the Superior. Judge Fay knows *what* young lady it was who made the above apology, and we trust that, zealous as he is in the vindication of the Convent, he will not excuse the Superior at the expense of his own daughter.

THE PLEA OF INSANITY CONSIDERED.

The general remark of the press, on the burning of the Convent, was, that if the statement of Mr.

* See Prospectus of the school, published by S. K. Williams, Esq. in the Boston papers, after the burning of the Convent.

Cutter and the selectmen had come in season it would have allayed the excitement. The public can no longer be blind to the fact that the only obstacles in the way of explanation originated in the obstinacy of the Superior and Bishop, or rather in their consciousness that they could not explain, and that the plea of insanity could not be made out. Even Judge Fay was in doubt after seeing the Bishop, for he told Mr. Runey he *thought* an explanation could be given, yet he made no movement to get one. If then the Bishop and Superior, and Judge Fay, found it so difficult to explain, shall we blame the selectmen? One fact shows how prudently they conducted. They urged that Miss Harrison should voluntarily go to their houses, Monday afternoon. For this the Superior in her letter berates Mr. Runey severely. It would have saved her Convent had the advice been followed; for when the mob collected that evening, could Mr. Runey have said, "the nun is not here, she is at my house as free as you are," who could have got up a riot?

Bishop Fenwick was especially culpable for inciting the mob by the "course he had marked out." It can only be explained on the ground that he was conscious he could not make out a case of insanity. Up to the 9th of August he refused to explain. The same day, Saturday, August 9, after the "mysterious" article had appeared in the Mercantile Journal, Bishop Fenwick *authorized* the editor of

the Evening Transcript to assert, that *the whole story* upon which the excitement was founded *was untrue!* This was so published in the Transcript, with an assurance that on Monday the Bishop would "lay all the facts in the case before the public." Monday came, and instead of the promised explanation, the editor of the Transcript was *authorized* to say, that the Bishop declined making any statement himself, but that a gentleman, (meaning Mr. Edward Cutter,) "being satisfied that *none of the rumors* which occasioned the excitement *were true*, proposed to make a statement." The Morning Post of Monday, August 11, also asserted that "the reported disappearance of a nun from the Convent at Charlestown *is untrue.*"

The excitement was thus increased tenfold, by the apparent attempt of the Bishop to make it appear that no nun had absconded from the Convent, and that the facts known universally in Charlestown were *all* false. He had attempted, on Sunday, to make Mr. Cutter adopt his (the Bishop's) compliment to the "respectable Community," and on Monday he authorized the Transcript to say that Mr. Cutter was satisfied that *none* of the rumors were true! when he *knew* Mr. Cutter knew they were all true, except the forcible detention of the nun. Especially did Bishop Fenwick *know* that he had induced Miss Harrison to return to the Convent, on the 29th of July, by a promise that she should be released in two or three weeks, and he

also knew, on the 11th of August, that the two weeks had expired, and yet it was not known publicly that a single person out of the Convent had been allowed to see the nun, no one having seen her, as has ever been shown, from the 31st of July to the 9th of August.*

The contradictory causes assigned for Miss Harrison's insanity, are a striking proof that there was no just foundation for that alleged explanation of her conduct, and that her disgust to the Convent must have arisen from facts similar to those related by Miss Reed in her Narrative. It will also show that if the Superior and the Bishop contradict each other so materially, on so plain a point,

* This agreement of the Bishop, to induce Miss Harrison to return, is proved in the strongest manner, thus:—Mr. Edward Cutter sent to the Superior his card, which was published August 12th. In that card Mr. Cutter says that he called at Mr. Cotting's Tuesday, the 29th August, to inquire of Miss Harrison "the causes which induced her to leave the institution. I was informed that she had returned to the Nunnery with the Bishop, with a promise that she should be permitted to leave in *two or three weeks*, if it was her wish." The Bishop saw and read this card, and added a postscript to it on Sunday, two days before it was published, and the Superior testified in Buzzell's trial that "the Bishop was *satisfied* with the statement made by Mr. Cutter." Of course he admitted that he did promise Miss Harrison she should be at liberty in two or three weeks, if she would go back with him to the Convent. This again demonstrates the *sanity* of Miss Harrison, who related this promise at Mrs. Cotting's July 29, and to the selectmen at the Convent August 11th. No stir was made till the end of the two weeks, up to which time the nun had been concealed. Here is cause enough to account for the mob without any reference to Miss Reed. Why did the Boston Committee lose sight of all these facts, and expend all their censures upon a helpless, young girl, and the little "mysterious" paragraph in the Journal?

their testimony is not good wherein they contradict Miss Reed.

On the 30th of July, the Bishop told Mr. Runey that Miss Harrison was *then* insane. On the 31st he wrote to her father, "I saw her *yesterday*, and found her again *rational*." On the 9th of August, the editor of the Boston Transcript "was authorized by Bishop Fenwick to assert" that Miss Harrison was an invalid and had "been *some time* deprived of reason by *brain fever*." On the 31st of July, the Bishop had written to Miss Harrison's father that "his daughter had been in a debilitated state of mind *since last Sunday*," and that "a temporary derangement ensued, occasioned, as the physician reports, by *a violent fit of the hysterics*." Now Dr. Thompson was at the Convent on Monday and did not see Miss Harrison, nor was it named to him that she was indisposed. The Superior in Buzzell's trial said, "the illness of Miss Harrison began in the *first of July* : she had severe headaches."—"I discovered symptoms of *derangement two or three days* prior to her leaving us. She acted *very* extravagantly!" [how? why, she] "wanted new instruments, and wished all the doors to be kept open," [doubtless that she might escape.] "We soothed her, and took *great care* of her," [and yet did not ask Dr. Thompson to see her on Monday, when he prescribed for the Superior's eyes!] The Bishop dates the derangement from Sunday; the Superior *two or three days* prior to Monday.

Miss Mary Benedict testified that "Miss Harrison complained of something in her head. It was *some days* before she left that I discovered *something* odd in her conduct." [What?] "She appeared to be *very happy*, and *often expressed an unwillingness to change her situation.*" [Something odd in her conduct, and yet very *happy*! How singular, too, that a person contented with a settled course of life for thirteen years, should *often* express an unwillingness to change it, just before she ran away! Miss Harrison herself told the selectmen, that when she left the Convent she was "quite unhappy."]

Mr. Mann, in his argument to the jury, page 47 of Trial, says—"The Superior says that she noticed that Miss Harrison was insane when she left; but Miss Benedict did not notice it, and never heard it spoken of. Which is to be believed? Is it possible that she should have been so insane as to require particular watchfulness on the part of the Superior, and that it should not be even known to Miss Benedict?"

The Superior, in Buzzell's trial, testified,—"*Miss Harrison's conduct was caused by weakness of mind, great debility, and fever of the brain,*" [not a word about "*hysterics*," the doctor's cause, as the *Bishop* writes.] "These complaints resulted from excessive application to music." Miss Harrison herself, on the 11th of August, told Mr. Abijah Monroe that she had worked three or four hours in the sun, (in the garden,) and *this* brought on a brain

fever! In another place it is hinted her insanity was caused by being crowded in a room with many others.

The Bishop, in his testimony, says that when he saw Miss Harrison at Mr. Cotting's, "she seemed very much excited. I considered her deranged; she looked haggard;" [all the nuns look so. It is the result of confinement and fasting;] "her conversation was unconnected. She would *laugh* and then cry immediately." Mrs. Runey and others who were present when the Bishop called, say that Miss Harrison was composedly playing on the piano, and they and several others never had a suspicion she was deranged.

The Superior, in her letter of Nov. 5, says she told Mr. Runey the evening after Miss Harrison's escape that she had been pronounced consumptive by Dr. Warren; "that she had *for several days* appeared very strange; that on that same afternoon I had told her that she looked very ill, and that I feared it was too much for her to be attending to the music; to which observation she replied *by a burst of laughter, which by no means calmed my apprehensions!*" [She said nothing at this time about *disorder in the head and fever of the brain.*]

The Superior, in her Answer to Miss Reed, p. 19, denies the assertion of the latter, that one of the rules was "never to smile except at recreation, nor even then contrary to religious decorum." The Superior says in reply, "We could smile when

we pleased, and at recreation we could even *laugh very heartily!*" And yet, in the face of this, she gravely assigns as a reason for believing Miss Harrison *insane*, that she *laughed heartily!* "She replied by a burst of laughter!" This was proof of *insanity* in the Convent, and still, for the mere purpose of contradicting Miss Reed, no matter how, the Superior says they could laugh very heartily! The Bishop also assigns *laughing* as the reason why *he* thought Miss Harrison *déranged*.*

Mr. Runey denies nearly the whole of what the Superior says she told him. She mentioned to him that Miss H. had taken an emetic, but said nothing about Dr. Warren or a disorder in the head.

The Superior asserts that Miss Harrison told the selectmen on the 11th of August, that she was unconscious of every thing which took place in her absence from the Convent. Miss Harrison herself, when a witness in Buzzell's trial, under a strange "mental subjection," which seems almost incredible, declared that she could not recollect a word that was said by or to her, in her absence from the Convent. She recollected every place she went to, how she returned, whom she saw, even that the Bishop *paid her bill* at Mr. Cotting's, &c. &c., but could not remember a syllable that was *spoken*, and

* If there were any laughing, we should suppose it might have occurred, had these ladies, as a part of their system to degrade the mind, and render it childish and submissive, been engaged in the sublime employment of playing babies and making the novices show their little baby things to "His Grace" the Bishop. Does the Superior understand?

when pressed to explain this singular inconsistency, burst into tears! With the utmost tenderness to that unfortunate young woman, whose case so strongly exemplifies the mental despotism of Cloister education and Convent discipline, we merely refer the reader back to the statement which Messrs. Monroe, Wiley, and others give of Miss Harrison's rational and minute recollection on the 11th of August.* Any intimation that Miss Harrison was not present at the trial is wholly unfounded. She had been previously sent to Canada, but was brought back, and was produced on the stand. The poor girl at first refused to take the oath, on the *Catholic Bible*, as if conscious she had a painful part to perform. She told the chief justice that she did not wish to take an oath as to the transactions in this particular case, because *she could not remember!* Was this her own suggestion, or taught her?

The Boston Committee, in their report, declare that confinement and exertion had impaired the health of Miss Harrison, and she "was suffering under a *nervous excitement* or fever, which on that day increased to a *delirium*, under the influence of which, unconsciously to herself, she left the house." Here is another cause, "*nervous excitement!*" Who told this romance to the committee? Ask the Superior. The committee further assert, doubtless on the same authority, that "at the time of the at-

* Ante, p. 126.

tack upon the Convent, the unhappy female (Miss Harrison) who had been the immediate *cause* of the excitement,* was by the agitations of the night in **RAVING DELIRIUM.**" Mark that, and that the Superior said it. Then ask the family of Mr. Edward Cutter what Miss Harrison said, when she came to his house for shelter the night of the riot. This was her language: "I have come now the same way I came before, but not for the same cause; before I came to regain my liberty, I now have come to save my life." "*Raving delirium!*" say the committee! The Superior, in giving her testimony on Buzzell's trial, said that Miss Harrison "returned (to the Convent) in twenty-four hours, with Bishop Fenwick and her brother, Thomas Harrison. It was *at my repeated solicitation that the Bishop went for her.*" Now the Bishop, in his letter to Miss Harrison's father of July 31, takes all the credit to himself, and leaves the Superior out of the question. He tells Mr. Harrison "she remained (at Mrs. Cotting's) till your son and myself went thither and *brought her back to the Convent.*" Not a word about the Superior asking him to go for her.

In her testimony the Superior also swore, that on the night of the riot she found the pupils at the summer-house, except some who had gone with Miss Harrison to Mr. Cutter's. "I sent the re-

* Not Miss Reed, after all, it seems. It appears, too, that *confinement* had injured the health of Miss Harrison, and yet the Superior declares that Miss Reed grew fat under the same confinement.

mainder *after* them, and went myself to Mr. Adams'." Prudent "mother," to intrust "forty-seven girls from six to eighteen years of age," on such a night, to a person in "*raving delirium!*"

Nor was this all. The Superior refused to accept the hospitality of Mr. Cutter, and his kindness to her and the nuns she denounced in court as an attempt to *force* her into his house! Miss Benedict testified that "Mr. Cutter was kind and willing to do every thing in his power." In the midst of his kindness the Superior continued to assail him with the vulgar abuse of a termagant scold, although she knew that he had devoted his whole house to the comfort of more than forty pupils, then receiving every possible attention from his family, and especially from his daughters.*

The language of this *lady* (?) of "high education, elegant manners, soft voice, and pure conversation," (as Dr. Thompson describes her,) was, "Mr.

* Time had no influence in softening the unaccountable malignity of this woman. After the Superior and nuns were settled with the Sisters of Charity in Hamilton street, Boston, the two Misses Cutter (young ladies of whose acquaintance any "Superior" or inferior person might be proud) called to see her. They had no hardness to the Convent, and felt kindly disposed to the ladies, and had treated the pupils in the kindest manner the night of the riot. When they sent their names to the Superior, the insulting answer of that arrogant female was, "*that the Lady Superior knew no such persons!*" Rudeness, ingratitude and falsehood! Need we wonder at the deadly malice with which she has pursued Miss Reed? To such an extent has this been carried, that the Superior has permitted a play to be acted at Roxbury in her presence, in which an effigy of Miss Reed was tried, condemned, and *hung!* for her Ladyship's *refined* amusement!

Cutter, I want none of your protection, neither do I fear you, nor any of your mob." Mr. Cutter urged her danger; "she wanted none of his assistance or protection," and insisted at midnight, with an infuriated mob in the neighborhood, on going to Mr. Adams', half a mile up the road, unprotected! Mr. Cutter proposed to accompany her. She rejected his offer with scorn, and marched off with the trembling and submissive nuns. He was so benevolent as not to leave her to herself, and accompanied her. Still, on the way to Mr. Adams', "abuse upon abuse," says Mr. C. "was industriously cast upon me." When arrived there, she wanted to go half a mile further, to another house. Mr. Cutter refused, from charity to the poor exhausted nuns. It took him a long time to rouse the sleeping family of Mr. Adams. When he had succeeded, the lady of "elegant manners and pure conversation" thanked him thus:—"Mrs. Adams, I wish you would open your doors, and admit me as a friend, *and not at all on Mr. Cutter's account.*" Just before this the Superior (whose unwearied care and kindness to the pupils have been so much extolled) inquired where Miss Harrison and the children were, and ordered one of her company, a lay sister, to go directly to Mr. Cutter's, and tell Miss Harrison to come right up with them! This was after twelve o'clock at night, the Convent in flames, and the noise of the rioters filling the air. Still the spite against Mr. Cutter of this "lady of pure con-

versation," urged her to send a poor frightened girl alone, at midnight, half a mile to bring the pupils into the highway, who she knew were safe at Mr. Cutter's; and before she even asked whether it was possible for Mrs. Adams to receive them. Mr. Cutter kindly accompanied the poor girl sent on this errand. He found the children comfortably disposed by his daughters in four rooms of his house, and Miss Harrison lying down. The poor terrified things begged to stay. "Do let me stay, do let me stay!" was their affectionate entreaty. Mr. Cutter told them he wished them to stay, but they were under the Superior's care, and had better mind her, and they then (with the exception of a few who went to Mr. Runey's) left their comfortable quarters, with Miss Harrison, and trudged half a mile in that terrific night! Mr. Cutter, worn down by his exertions, could not go with them, but he dispatched five or six young men to see them safe to Mrs. A.'s, and they did so.

Here, again, we have the Superior sending at midnight by a serving girl for Miss Harrison to conduct some fifty children, *alone*, half a mile, at the very time when, as she told the committee, this same Miss Harrison was in a "RAVING DELIRIUM!!"

We have also the palpable fact that the Superior *knew* that the pupils, with Miss Harrison, had gone to Mr. Cutter's, where she herself *sent* them! In her testimony she swears, "the pupils went before us to Mr. Cutter's. I sent for the pupils to come

to Mr. Adams', with Mrs. Mary John, who went with them." Miss Mary Benedict swears, "the children first went to Mr. Cutter's." In the face of this, the Superior published a card in the Morning Post of August 22d, signed "The Superior of the Ursuline Convent," with this postscript: "We understand the Lady Superior, with her Community and pupils, did *not go* to Edward Cutter's, but to the house of Joseph Adams, Esq. on Winter Hill."

Of this Mr. Cutter says, with just indignation, "It is *false*; the Superior *knew* it to be false, and of course *intended* to produce a false impression. I addressed a note to Bishop Fenwick, informing him of the fact, and requesting *him* to do me the justice to see that it was corrected; no notice of which has ever been taken.* Such is the treat-

* An apology for the Bishop may possibly be found in the violent temper of his helpmate in the management of the Convent. In a letter of hers of Sept. 18, 1834, to Mr. Joseph Tracy, she says, in her "soft voice," and with her "elegant manners and pure conversation,"—"I think it would be a difficult matter *for any man to control me!*" We think so too. Cannot Judge Fay recollect what was said by his daughter at Mr. Runey's, the night of the riot, touching the violent temper of the Superior, and his apology for it? The Superior, in her Answer, denies that she said of Miss Reed's hand, "O, it feels more like a pancake than any thing else," and for proof of it says, "those who know me, will never believe that *such an expression* came from me." Let those who now *know* the extremely vulgar and unladylike language of the Superior to Mr. Cutter, Mr. Poor, Mr. Runey and others, her threats about the "vile Irishmen," her "*not caring a straw*" for the excitement, her sneers about condescending to see "laboring men," and her other assertions which are proved to be false by the direct testimony of Messrs. Cutter, Runey, Monroe, Wiley, Poor, Hazeltine, and many others, judge whether she was too refined to utter such a word as "*pancake*."

ment I have received from this woman in relation to the destruction of the Convent."

We leave the public to decide, whether there is not greater proof that the Superior was in a "raving delirium," than there is that Miss Harrison was ever, in the slightest degree, deranged. The counsel in Buzzell's trial offered to prove that Miss Harrison was not deranged, and that "the story of her insanity was a *humbug*." The friends of the Convent resisted, and dare not go into the inquiry. If, then, we have now proved, by the evidence they rejected, that Miss Harrison was in her right mind, we say, in the language of the counsel, Mr. Farley, "if this girl was not deranged, then the Superior and several other witnesses have misstated, and their evidence cannot be relied on."

The reader will now be prepared to examine the grounds on which the Superior, in her "Answer," undertakes to discredit the Narrative of Miss Reed. A minute detail of all the foregoing facts has been indispensable to clear away the fog and mystery, under which the movements of the Faculty and friends of the Convent have been completely covered from public scrutiny.

CHAPTER V.

Principles on which the credibility of personal testimony depends—Explanations of her Narrative by Miss Reed; being a statement of facts and circumstances by her, confirming her former narration.

THE Superior, in her "Answer" to Miss Reed, has done little more than to deny every thing in a lump, and then deny it again page by page. It was bad policy not to have admitted some one little thing to be true, inasmuch as it would seem quite impossible that Miss Reed should undertake to relate what transpired at the Convent, and not happen to hit upon some one matter that really did take place. The Superior's "Answer," however, like a lawyer's plea, denies every thing and admits nothing, and if we are to believe her, there are no such things in the world as nuns, and penance, and confession and Convents—she denies the whole.

Now this will not do. The public know that there is such a thing as secret Convent discipline. They know that Miss Reed was in a Convent several months, and that she tells what she says occurred there. The Superior denies it, but *gives no substitute*. The public want to know of Madame St. George and Bishop Fenwick, what the *precise dis-*

cipline was. If they will give a circumstantial detail of all that actually took place among the Ursulines, the public can then judge between them and Miss Reed. But so long as they deny this, and deny that, and deny every thing, and yet keep their Convent affairs *secret* by unlawful oaths, and tell nothing, the public will believe, and very justly, that either Miss Reed has disclosed the truth, or that the *real* truth is *worse* than she has made it appear, and therefore the Superior and Bishop dare not disclose it.

In judging of the truth of Miss Reed's Narrative, and deciding between her credibility and that of the Superior, we have not merely to be governed by the confidence we place in the veracity of the narrator, but "there is another principle of very extensive application in such cases. In receiving facts upon testimony, we are much influenced by their accordance with facts with which we are already acquainted. This is what in common language we call their probability; and statements which are probable, that is, in accordance with facts which we already know, are received upon a lower degree of evidence than those which are not in such accordance."

Apply this sound rule of testimony (which we take from Abercrombie on the Intellectual Powers) to Miss Reed's Narrative and the Superior's Answer, and there is no difficulty in deciding that the former is in accordance with all history and all

probability on the subject, and the latter in direct contradiction to both. Add to this, that we find Miss Reed sustained in every essential particular, and contradicted in none; and the Superior, not only self-contradicted, but directly discredited, even by her *own* as well as many other witnesses; and the conclusion is irresistible that the Narrative is true and the Answer false.

To illustrate this position more clearly, the committee have requested Miss Reed to make such suggestions as occurred to her in reading the Answer. She has complied with this request, so far as to state facts and circumstances, which she has written down in a familiar manner like conversation, avoiding entering into any argument or giving opinions. Where she has once asserted a fact, she does not wish to repeat it. Her statement is given simply as that of any other witness from whom testimony has been derived. It will be found interesting, and we think entirely satisfactory, where any reasonable doubt could have existed.

STATEMENT BY R. THERESA REED.

To my respected Friends :

You inquire of me if there are not some circumstances connected with the Narrative of my residence at the Convent, (all of which the Superior has contradicted in her "Answer,") that may further show the truth of what I have stated. Of this you can judge from such thoughts and recollections as have occurred to me in looking over the "Answer," by your request. It never has been my desire, but the contrary, to have any controversy with the

Superior, or to seem to obtrude my opinions, in any way, on the public. The other nuns (some of whom were as unhappy as myself, and would confirm all my statements, were not their minds still enslaved as mine once was) were always kind to me. I love some of them very dearly. Neither do I pretend to answer, except by facts, any thing the Superior, who is a passionate person, has written to injure me. I know that I have spoken the truth, and therefore I have nothing to fear. Whatever others may think, it is a great consolation to me to know that I have tried rather to excuse what I saw and knew, than to exaggerate it.

I have never been about Boston, or any other place, as is again charged upon me in the Superior's book, announcing myself as the humble instrument in the hands of Providence to destroy the institution at Mount Benedict. I did say to Mrs. Fay, when I accidentally met her, that I hoped to be an humble instrument in the hands of Providence of showing my friends the truth. As I knew I had said this to her, of course, when I saw Judge Fay's letter against me, I knew he must have got from his lady the speech put into my mouth, because the first part of it I did say to her. The latter part, about destroying the institution, was altered entirely different from what I said. This I explained to my friends; and to show them I never sought, but avoided, an interview with Mrs. Fay, I gave them her notes to me, to use as they thought proper. This, I presume, was the reason Mrs. Fay was introduced, and her notes published. [See Note M.]

I never desired any interview with Mrs. Fay. The first time I ever saw her, she came into the school-room of Mr. Adams' school, at Cambridgeport, near her house, where I was as an assistant pupil, one morning just before the scholars had ceased singing. After the singing closed she abruptly came up to me, and took hold of my arm, saying, without any introduction, "This is Miss Reed?" I replied, "Yes." She then said, in a tone of severe reproof, "I understand you have been circulating reports injurious to the Convent, and I wish you *immediately* to come with me to my house, if you know what is for your good!" I replied

that she must have been misinformed, and as she was a stranger to me I should like to know her name. I did not then know who she was. Her answer was, "It is no consequence about my name; come with me *immediately*." I replied I was engaged in the school. She then left me and went out, and that morning I received her first note, inviting me to call at her house, which I declined. I learnt her name after she went out. The manner of Mrs. Fay was certainly very abrupt and unpleasant to me. [See Note N.]

I had made no reports injurious to the Convent, except those in my Narrative. I have remarked that I hoped I should have it in my power to prevent any of my friends from sending their daughters there, as I feared they might be induced to take the veil, or to live a recluse. All the recluses do not wear a veil. Some do not go through with all the ceremonies. Two persons were in the Community, while I was there, who did not wear the head-dress as the Religieuse did. One of them did sewing part of the time, and assisted in domestic affairs. I do not know her name. She was called Sister Bennett, and was an American. The other was an Irish woman, whom I presume the young ladies will remember, as she was never permitted to enter the choir but a moment to receive communion, and knelt in the cold entry every Sunday morning. I never learnt her name.

After I left the Convent I was very careful not to visit or go anywhere except with those who I felt confident would not misconstrue me, or be the means of causing any excitement against the Convent. I believe this is well understood. I never thought about excitement having any thing to do with my leaving the Convent, though I knew it was a place not understood by the public. I am sorry the Superior, in her Answer, should have censured Dr. Beecher and "the pious Dr. Fay," of Charlestown, on my account, for they never visited me, nor their friends, nor read my manuscript, nor did I ever know either of them, except Dr. Beecher in the pulpit. Neither of them ever conversed with me on any subject. The "Rev. Mr. C." as I have before said, gave me advice as my pastor. He had no con-

nection with the publication of my Narrative when it was published, to my knowledge.

I never knew of any opposition to the publication of my manuscript by the Ursulines, (as is said in the Preliminary Remarks of the Superior's Answer,) and never suggested any such. I remember alluding to no opposition except what Miss Stimpson (who had left the Convent) related to my sisters and myself. She said that the Bishop appeared very angry at any publication being made. (This was before the Convent was destroyed, and soon after I had left it.) Miss S. told us that he thumped his desk, saying if these young clergymen dare publish any thing they will get into difficulty; that Croswell and Doane had nothing else to do, and Howard Malcom had better lend a hand.* At another time two Catholic females I did not know, came and talked severely to me, and in a threatening manner, if I should suffer any thing to be published. They first desired me to walk out with them, as they said for my health, which I refused to do. This was at my sister Rand's, in Boston, which she well recollects. The women did not give their names when asked, and we never could find out who they were. Since I left the Convent I have often and very recently been injured by the friends of Catholicism, calling abruptly without any permission, and entire strangers, and trying to insult my feelings. Those females called at my sister Rand's a second time, and treated me in the same manner. They brought Sarah Shea with them, who said very little and appeared alarmed. She then told me that the reason she cried in the Convent was from ill health. I left the house and went for a friend to relieve me from the women, feeling, I confess, somewhat alarmed, for there was no one in the house at the time but my sister, with a young child.

Not long after leaving the Convent, I visited some friends in Woburn, at two different times; the first time, I made quite a visit, and my health was greatly improved. On visiting them the second time, they informed me that there

* The reason why the Bishop brought in Mr. M. will be seen by referring to Note D. in the Appendix.—*Committee.*

had been some mysterious persons at their house, inquiring for me; showing a letter, which they came (as they said) to deliver to me. They were ladies, came in a carriage, and were dressed, or appeared to be, in disguise. They made many inquiries about me at Mrs. Reed's, a connection of mine, as also they did at Mrs. Wyman's; who, together with her daughters, informed me of the matter. They were very urgent to learn where I was. Mrs. Wyman told them she did not know, but directed them to my friends, and father; who, she told them, would inform them. They did not leave the letter, and I never received it. I received, however, one small billet, which was presented to me by Mrs. Hoyne's mother; requesting me to call at her house, if I knew what was good for myself. I threw the billet into the fire in displeasure, for she, together with another Irish woman, had been (previous to this) to Mrs. Ward's, where I was boarding, when I was at school, and left a message similar to the one contained in the billet. I was troubled in various ways by Romans. They have taken the trouble to call upon me since the burning of the Convent, which has annoyed me and my friends very much. Mrs. Fay also called on Mrs. Ward to inquire what I had said about the Convent. She did not appear then to be in favor of the Convent. Have I not had reason to feel somewhat alarmed? and, although they who called might have meant no harm, I have always been cautious about going among them, and from again falling into the hands of the wicked.

The sufferings of Mary Magdalene, which she submitted to with patience at the Convent, were a consequence of the Roman Catholic religion, which imposes penances, and almost every privation and austerity, in order to get to heaven and be sanctified without going through purgatory. I thought, and still think, that the Superior imposed hardships upon her, as mortifications, from a spirit of cruelty; but Mary Magdalene submitted to them, without repining, because she felt her religion required it. The Lives of the Saints, and other books, which were constantly read at the Convent, are full of severe sufferings to gain heaven, and be made saints, and all were stimulated to fasting and

mortification. In the Catholic Manual there is a festival set apart for holy women who have suffered as Mary Magdalene did.

One of the verses of the hymn to be sung on such occasions will show my meaning.

"A body grown with *fasting dead*,
And mind with prayer most-sweetly fed,
Convey her soul above the sky,
To joys that last eternally."

Dr. Thompson says, in his affidavit, that I would not tell him the cause of Mary Magdalene's suffering. He is mistaken, though I admit I found he was so much in favor of the Convent, I did not speak as freely to him as to others. I had expressed a desire to my friends, but never to him, to see Dr. Thompson, but not "to tell him any terrible things about the Convent." I think no one will say I ever said so. I wanted to ask him an important question, as I thought it, and I will endeavor to explain the reason. The Superior was aware I had told my confessor my mind with regard to her unfeeling treatment towards Mary Magdalene, and had confessed to him that I had entertained thoughts against "my Superior," which I was required to confess, (according to rule.) I was also unwilling to confess my faults to her, because I believed her to be in the fault herself, and I told her I could not love her. We did not say the Confiteor to the Superior. We used once a week to confess our faults, &c., and at the end she gave her blessing and penances, but did not give absolution as the Priest does. This was always called confessions to the Superior. I never heard it called declarations of faults.

After I had told the Superior I could not love her, she then told me that I had ideas which were wholly unfounded, and once said my pity for Mary Magdalene was false. At one time the Superior said to Mary Magdalene, that she must make herself useful to the Community; she had been upwards of four hundred dollars expense to them. To satisfy me, as I supposed, once, when I was with her in the Bishop's room, she told me she had paid Dr. Thompson fifty dollars that day for his former attendance on Mary Magdalene, but had at last given up all hopes of her re-

covery. Now this I could not believe. One reason was I had always understood a true Religieuse should never have any other than a spiritual physician. When I left the Convent I thought of this, and wished to inquire of Dr. Thompson. Was it wrong for me, when an opportunity offered, to ask Dr. Thompson about it? He happened to visit a patient at the house of Mr. Blanchard, in Charlestown, when I was there, and I had a conversation with him, in the presence of Mrs. Cutter and Mrs. Binney. Dr. Thompson said that he had never seen Miss Mary Magdalene when sick but once, and at that time she was past recovery. I asked him if he knew how much she had suffered, and said I could not explain to him all her sufferings from penances. I meant it would take too much time. I told him she suffered from *austerities*. I remember no entreaties to tell what she suffered from, and I supposed by "austerities" Dr. Thompson would understand what I meant. Some of these austerities I have described in the Narrative. I would be obliged to Dr. Thompson if he would inform my friends who told him I had some terrible things to tell him about the Convent. [See Note O.]

My going from the Convent in the manner I did, (which is brought as an accusation against me in the Superior's Preliminary,) was because I could not go in any other manner. The Superior says Miss Harrison went away without her knowledge. Was not here an *escape* as much as mine was? If any one could go away when they pleased, without the Superior's consent, why did Miss Harrison go away clandestinely without it? If they say she was crazy, then they ought no more to censure me than they do her, for the authors of the Preliminary say I cannot be "in a sound state of mind, and possess moral accountability." I think it is hard that all the blame of the excitement should be laid to me, at the same time I am accused of insanity, and no fault is found with Miss Harrison, who escaped and made much "darker insinuations against the Convent" than I ever did, for she told Mr. Runey she had good and sufficient reasons for being dissatisfied, some of which she should never disclose.

Mrs. Graham, who was my friend before I went into the

Convent, was then, or afterwards became a Catholic. I cannot expect her testimony to what passed between us, because it would be to the injury of her church, as she now believes. She was obliging to me before I went to the Convent, and after I first came out, for which she was fully compensated. She encouraged my going into the Convent. I never disavowed any thing to Mrs. Graham, or any other person, which I have stated to be true. I remained with Mrs. Graham after I left the Convent but a little over a week. I did so partly from weakness of body and indecision of mind, as I then was situated, and from a reluctance to return to my connections after having gone to the Convent against their wishes. Mrs. Graham herself was very desirous I should recover my health before I returned to my friends, lest they should blame her. And, besides, it was some time before I could fully be convinced of the errors of Catholicism I had been led to embrace. If it was any expense to Mrs. Graham, or Mrs. Payne, or the Superior, more than I did for the Catholics, I should wish to repay it. A gentleman, who was a relation of mine, carried a note to the Superior from me, which was sent by approbation of my family. The Superior was given to understand, that if she would give up my clothes, my expenses, if any, should be paid. My friends will do so now, whenever they will present their bills. The Superior declined the offer. She had cut up my dresses. Both Mrs. Graham and Mrs. Payne came for me, after I had returned to my brother's, at Cambridgeport. My brother's wife learnt they were coming, and to avoid having any conversation with them, she left the house and went to her mother's, and I went to my sister Rand's, in Boston, with my brother. Mrs. Ward's girl, of Cambridge, once carried me to ride, when we met Mrs. Graham, and she requested her to stop the horse, as she wished to have some conversation with me. She appeared in very good nature, but I desired the girl to drive on, which she did. I did not wish to come under the influence of Catholics again, in any way. Why did Mrs. Graham and the Romanists trouble themselves so much about me, if they were desirous to "get rid of me?" Mrs. Graham, at Mr. Kidder's, insisted on my going back

to the Convent, as I valued my reputation. I stopped with Mrs. Payne a few days, as I was desired, when my father and brother came for me. I did not go to Mrs. Graham's to stay any time, except about a week after coming out of the Convent. She urged me to the step I took.

My mother's dying injunction was, that if there was a holier people than the Church of England, we had only to seek and we should find them. I thought I had found them in the Roman Catholics, especially the Ursulines, and I told Mrs. Graham so, and I then thought that to join such holy people as were in the Convent, would be obeying the dying request of my mother. I was deceived in this, but I could not judge correctly of it at that time.

Mrs. Payne resided with Mrs. Hoyne, opposite the church in Charlestown, and afterwards removed to Austin street, also opposite the church. I can truly say that my time there was not spent in idleness, but chiefly devoted to needle-work, which Mrs. Graham disposed of, and I understood my board was paid from the proceeds. I never supposed I left any obligation there. If I did, I wish to see them repaid, which my friends are ready to do now, if it can be shown I put them to expense. I lived mostly on bread and water, from choice.

After leaving the Convent, I believed Mrs. Graham did as her confessor told her, and I feared to trust myself to the Bishop as she desired. Both she and Priest Byrne advised me to go to the Bishop. After leaving the Catholics I sometimes (on awakening in the morning) made the sign of the cross on my forehead, but it happened from being accustomed to do it so often. I have never joined in the worship of the Romish church since leaving the Convent. I did express my fears of the Romanists, and I believe I have had reason to fear; but I never pretended to be fearful of any one in particular. See what the sixteenth chapter of John, second verse, says: ["They will put you out of the synagogues: yea, the hour cometh that whosoever killeth you will think that he doeth God service."]

I believed Sarah Shea was unhappy at the Convent, because she was often in tears when I saw her. I could not ask the cause. If a note was sent to the Misses D. respect-

ing her, as I understand there was one note, it must have been sent by some one else, as I did not write a note to those ladies. I am quite sure that they will not say any thing to my injury, from any thing they ever knew me to say or do. I do not recollect of ever seeing the Misses D. but once, when I rode to Cambridge for my health, with my sister and brother, Mr. P. Sarah Shea had then left the Convent. I have learnt it was those ladies who sent some linen to my mother, who was then suffering greatly from a cancer, of which she died. A great deal of linen was required, and we received it from many neighbors and friends. I never saw those ladies at my father's, and they will not say that they ever called there. Before going to the Convent I had heard that two girls, who had lived with the Misses D. had gone there. I found I was right in supposing that Sarah Shea was one of them and that Sister Bennett was the other. This was the reason I wished to see the Misses D. I named this circumstance to my brother, Wm. C. Reed Jr., who inquired of the Misses D. and found it to be so. I did not know of his going to see them, and never desired him to do so. [See Note P.]

I know of no one who can say I ever told them Mary Francis was put out of the way. I believed, and still do, that she was under the influence of the Romanists, so that she could not act herself. As to Miss Harrison, I never doubted that the real Miss Harrison was seen, and never expressed any doubt about it to any one.

A reason why I am not to be believed, is said by the Superior and in the Preliminary to be, "the extreme poverty of my parents," and because my father was "as poor a man as could be found in the vicinity." There were poorer men than my father. He, to be sure, has been unfortunate, was once worth property, but we never wanted for the comforts of life. I never knew who the parents of the Superior were. Perhaps they were no richer than mine. The parentage of the Superior always seemed very obscure, for no one at the Convent, to my knowledge, knew any thing about it, except it was said she was a descendant of the royal blood. [See Note Q.]

The Superior, in her Answer, p. 25, says, "Miss Reed

deceived Mrs. Mary Francis," (meaning in my first letter to her after my escape,) "by telling her that she had *not* left the Convent, but *thought* of it, (in fact she had actually left it,) and wished to have her advice on the *proposed* change." Priest Byrne, in his letter published in the Superior's book, (p. 61,) also says it can be *proved* that I did not in my first letter to Miss Mary Francis inform her of the step I had taken in leaving the Convent. The Superior and Mr. Byrne will find they have both stated what is not true. Miss Mary Francis knew of my intention to leave the Convent, if possible, before she went from that place, and I had promised to write her. In her answer to my first letter she says, "My dear Agnes, leave *Boston* as soon as you possibly can. Do not tell any but your particular friends (such as your confessor, or Mrs. Graham) that you *were* at the Convent, and be very careful, I entreat you, not to say one word against Madam St. George, or the *means to which you were obliged to resort*. Would it not be better to consult with your confessor before you take any step? Should you conclude to come to New York, I will endeavor to procure a situation for you."

Though I was then sensible of the great errors of the Superior, I was not prepared to believe, at that time, that what I had seen and suffered was the fault of Catholicism, but of some of its professors.

Notwithstanding all my sufferings, I had a great reluctance, from a feeling of false pride, to return to the world. My mind was not in a state for me to think or reason wisely, and I was too inexperienced to do so.

Neither did Miss Mary Francis "express her regret for the manner in which Miss Reed had left the Convent," as Priest Byrne says she did in her letter to me which he saw, (p. 62 of the Superior's book.) That letter will show otherwise. She was devoted to the Roman Catholic religion, though displeased with the Convent, and in one of her letters expressed her regret that I had left that *religion*, (not the Convent,) affectionately exhorting me not to abandon it because I had found crime and deceit in some of its professors, and in some of its ministers, and not to let any thing I had seen disgust me with our holy religion.*

* *Note by the Committee.*—Here is an instance of gross and palpa-

I felt the tenderness of her advice, for I loved her as a dear friend, who had suffered with me, and it had an influence on my mind, to make me undecided what course I ought to pursue. I followed it so far as to consult my former confessor, Mr. Byrne, as she recommended. But I wish it understood that I never went to confession to him after leaving the Convent. I showed him the letter of Miss Mary Francis, in which she spoke of my going to New York, but she did not in that, or any other letter, regret the manner in which I had left the Convent. I am surprised that Mr. Byrne, who saw the letter, should say so. The last time I saw Priest Byrne, before I returned to my connections, I told him the grief it would give me to be obliged to acknowledge to my friends that I had found them at the Convent different from what I expected. He replied, that there was no necessity of my returning to my family, and offered me a situation in his school that joined the church, which I declined. He also proposed that I should qualify myself for being the organist of his church. Instead of my requesting it he proposed it to me.

I at one time did suppose that Miss Mary Francis was dead. A gentleman, Mr. E. told me that he had seen Miss Mary Francis' death in the paper, and that she died of cholera, as one of the Sisters of Charity, in attendance upon the sick. I believe her death was stated to have taken place in Baltimore. I considered that the letters of Miss Mary Francis to me, though they were very affectionate, were

ble (we had almost said stupid) contradiction between the Superior and Priest Byrne and *himself*. The former positively asserts that Miss Reed *deceived* Miss Kennedy, (Mary Francis,) and that the latter *did not know* Miss Reed had left the Convent; and Father Byrne says in a note, that this fact is "susceptible of clear proof." Just *six lines* after saying this he states that Miss Reed showed him this very letter of Miss Mary Francis, and that (to quote his own words) "in that letter Miss Kennedy expressed her regret for the *manner in which Miss Reed had left the Convent!*" And yet he offers to *prove* that Miss Kennedy did not know Miss Reed had left the Convent; and the Superior endorses the false assertion! Which *side* of Priest Byrne's testimony are we to believe? He tells two opposite stories in six lines, and couples it with a direct falsehood, in saying that Miss Kennedy expressed regret at Miss Reed's leaving the Convent, when she had expressed nothing like it.

written under great restraint or fear, and I may have said they were not written by her. On reflection I thought otherwise. In one of them she says, "you say my letters want simplicity," by which I meant they were not written like herself, with freedom, but under some restraint. I now submit these letters to my friends, to do as they think proper. I have felt a great delicacy about making any use of them, though any one would see how much they confirm what I have said; and I think that the friendship of one so intelligent as Miss Mary Francis, will satisfy any one that I could not have been, while in the Convent, such a person as the Superior has represented since I left. I am no longer at liberty to keep back the letters, since Priest Byrne has made public that he saw them, and has misrepresented their contents, and the Superior demands their publication, in order, as she says, to prove my falsehood. I trust this will be my excuse with my friend Miss Mary Francis, who has yet done nothing to injure me, though the Superior has threatened she shall. I feel sure she never will, from her own free will.

It is said I was in the habit of meeting small parties to exhibit myself in prostrations and recitations of Latin prayers. My friends know this to be untrue. Dr. T., of Cambridgeport, (since deceased,) desired me to repeat the Latin offices, to show how the monotonous and painful manner of reciting them for hours in fatiguing postures (of which no one can have any idea by description) would produce consumptions, added to the confinement, &c., in the Convent. To convince my friends of this, I have sometimes repeated parts of the offices, but was never able to go through with all of them on account of the fatigue.

If my manners ever resembled those of the nuns, which it is said in the Superior's Preliminary I affected, it must have been from the force of habit. Could it have been possible, after nearly two years' discipline with the Romanists, to have avoided their manners altogether? In regard to the manuscript of my Narrative, I never permitted it to go from me without a particular request that it should not be seen by any other than the one in whose hands I placed it. Whatever stories, if any, which other persons may have told, I think every one will see that I am not to

be blamed for them. I think that all I am morally responsible for, is for the truth of what I have myself related, concerning the Convent. Of that I wish all to judge, from a knowledge of the facts. [See Note R.]

It is declared to be untrue that I lived at the Convent as a "*Choir Sister*." I suppose I might be mistaken in some of the names which the Romanists use in Convents without being charged with untruth, but I certainly considered it must have been so understood at the Convent, that I was one of the Choir Sisters. I did just as they did. I sung at mass and chanted the offices in the choir, three times a day, with the Sisters Religieuse, and all who sing in the choir and say the offices are called "*Choir Religieuse*." They are distinguished in this way from the "*Lay Religieuse*," who do domestic affairs.* [See Note S.]

I was considered a member of the Community, until I was told "*Satan took possession of my mind*," and after he left me it was thought I had a vocation for another order. Miss Cotting, of Cambridge, said to my sisters and myself, that she had, together with other pupils, asked what was the name of the new Religieuse, meaning me, but never could ascertain. As it regards my religious name of *Mary Agnes Theresa*, it is correct, as I have stated it, that I selected the name myself, and was known by it at the Convent. I am surprised at what the Superior says in her Answer, (p. 26,) viz., "*she did not know till some months since that Miss Reed ever had any pretensions to the name of Mary Agnes*." "*She was known at Mount Benedict by the appellation of Miss Reed*." The Superior must mean by this that she never knew I had the name of Mary Agnes while I was at the Convent! This is very strange, for Priest Byrne, in his letter, published in the Superior's Answer, says, "*I informed her she might be received by the name of Rebecca Theresa, or any other she preferred, and she herself chose Mary Agnes Theresa*."

* The Superior says "*Complin was not a morning prayer*." I did not say it was a *prayer*; I said we attended Complin and Prime in the morning. Every one of the Community must know that Complin and Prime were chanted in the morning offices and services. I do not understand how the Superior can deny this.

Then, after about three months' instruction, I administered baptism to her by *this name*."* [See Note T.]

I thought I had pretensions to the name by which I had been baptized, and how could Priest Byrne have baptized me with that name, and the Superior never know it until after I left the Convent? She admits in her Answer that she did know it, though she afterwards denies it.

I had two books, which I constantly used while in the Convent, as mentioned in my Narrative, presented to me, as I was told, from the Bishop. It did not surprise me that the Bishop should send me the books, because he had previously presented me at his house with an image of St. Teresa for my saint. I also knew that he had given my younger sister, Mary Jane, a Roman Catholic novel to read, which was sent back by my sister P., who, with other of my friends, were angry at this attempt of the Bishop to influence my sister.†

* *Note by the Committee.*—In her testimony on Buzzell's trial, the Superior said that the nuns take any name they please, instead of the name by which they are known in the world, and are always known by that in the religious Community. In a note by herself, page 14 of her Answer, this same Superior says, that "he (Father Byrne) *baptized her by the name of MARY AGNES THERESA, a name by her chosen.*" Twelve pages after this positive fact is stated of the Catholic baptismal name of Miss Reed, the Superior says, "We did not *know* that Miss Reed *ever* had any *pretensions* to the name of Mary Agnes, till *some months since.*" This she says in April, 1835, when Miss Reed left the Convent early in 1832. *Some months!* Monstrous self-contradiction!

† *Note by the Committee.*—The Superior affects to represent herself and the Bishop as very averse to receiving Miss Reed in the Convent, though she admits (page 8) that "the Bishop requested me to do something for her, saying she was a destitute girl, and might be exposed if left in that *unprotected state!*" This was *kind*, to be sure! Page 13, the Superior says that the second time Miss Reed came up to the Convent, the Bishop was on the land, but "said he did not wish to have any conversation with her." "The first interview probably satisfied the Bishop," says the Superior. And in another place, she affects to treat with great dignity the presumption of Miss Reed in representing herself as the "companion" of her ladyship the Superior, and his "Lordship" the Bishop, in a conversation.

So far from the Bishop being reluctant to converse with Miss R., the truth is that he was desirous of converting a younger sister, as well as herself, to Romanism. Miss R. called on him with her sister, before she went to the Convent; they met a Priest there, who shew them some

The books I had at the Convent were the "Roman Catholic Manual," and "Devout Methods." On the outside of each was lettered in gold my religious name, "Mary Agnes Theresa Reed." I would ask who put that name there, and by whose order was it done, if not by the Bishop's? I am sure no Catholic, and no one at the Convent, can say that any one of the Community could have two books in their possession several months and the Superior not know it. Of course she must have seen the books, and if she saw the books, she must have seen my name. She did see the books, and she desired me to cover them with some black silk, as she did not wish the Reed to be seen, because it was no longer my name. This was the reason she gave

paintings, and taking Miss R.'s sister by the hand, said he would make a good Catholic of her yet. The Priest then conducted them to the Bishop, who asked Miss R.'s sister what she had against the Catholic religion, and what argument she had to bring against it. She replied none, for she knew nothing about it. The Bishop said he could read her thoughts, and on being told she was near sighted, he offered his spectacles for her to see the picture of the Pope, which was hanging in an elevated position. At the same time he gave the young lady a Roman Catholic *novel* to read, which she carried home, and her friends sent back to him. To convince another sister that there were many respectable persons in his church, the Bishop wrote off a list of names, which was taken home by the young ladies, and there read by the family, as they can certify. These little incidents, though apparently trifling, show the spirit of proselytism, by which Convents were to be supplied from the families of Protestants.

The Superior, page 12 of her Answer, admits that Miss Reed applied to be instructed in the Roman Catholic religion, and that she (the Superior) referred her to the Catholic clergy, saying, "we (the Ursulines) had no time, and did not give such instructions *then*, though we *had done so formerly*." It appears, therefore, that they had sought to proselyte Protestants, until the Convent was so full they had no time to attend to it. And here we have the Superior, who professes to do nothing to "affect the religion" of Protestant pupils, sending a young lady (who came to her against the consent of her Protestant friends) to the Priests to let them convert her! If the Superior did not mean to steal and pervert the children of Protestants, why did she not inform the friends of Miss Reed at once of this, instead of waiting at least *nine months*, before she gave them the slightest hint of Miss Reed's intention? In Buzzell's trial the Superior testifies it was *eighteen months* after Miss R. first came to the Convent before she was admitted, and yet she did not write to Mr. Reed until a day or two before she received Miss Reed into the Convent, at which time she knew Miss R. to be determined to come without her father's consent.

me, and I did so. They were brought from the Convent covered. My sisters, Mrs. R. and P., recollect that after I left the Convent, Miss Stimpson called at sister R.'s, in Boston, as related in my Narrative, p. 74. The first words which Miss S. said on seeing me were, "How do you do, my dear *Agnes*?" She had known me by that name at the Convent. I had never seen her before except at the Convent. [See Note V.]

In describing in my Narrative (p. 81) the manner of confession to the Superior, I was not sufficiently particular to be understood, I presume. What I meant by the Superior's throne I will now describe. In the confessions to the Superior, the room is first darkened, and one lighted taper placed upon the altar of the B. V. (Blessed Virgin.) On the altar there is a large and beautiful image of the Virgin Mary, with a crown (or rays of glory) on her head, and the infant Jesus in her arms, with a golden ball in his hand; together with many relics on the altar, pictures of saints, and the holy water with which the Religieuse bless themselves on leaving the choir, signing the cross with these words, "Nomen Patrii, Filii, et Sanctus Spiritus.—Amen."

Another taper is placed on the right of the Superior, who is seated on a high chair in front, facing the altar, with her feet on a stool, and she is considered as seated on a throne, filling the station of the Blessed Virgin. The chair supplies the place of a throne. The young ladies will recollect that at the coronation there was a throne. The posture of the nuns while reading in this ceremony, is kneeling and supporting the body backward resting on the feet, the instep of the foot being on the floor. [See Note W.]

The Religieuse wear long black cloaks; the same the pupils will recollect were worn by them while partaking the communion. I was dressed in the same manner. The dress is imposing and solemn.

It is declared in the Preliminary that I hid myself from my sister when she called at Mrs. Graham's, after I left the Convent, (p. 23.) My sister who called will say that the assertion is not correct. I retired to my room, as I usually did at Mrs. G.'s, on hearing any one enter, as I did not wish to meet Mrs. G.'s boarders, or to see strangers.

What is meant by saying that "she forgot to show her fingers to Mrs. G. which she broke in climbing the fence, as she did to some of the children of Mr. Valentine's school," I do not know. I have inquired of Mr. Valentine, and some of his school, who never heard of it before. Mrs. G. bound up my wrist which I had injured, and Mrs. Kidder's family, where I first went, knew that it was hurt. It is also said there was nothing to prevent my "going down into the road (when I left the Convent) as honest people did." Miss Harrison, it will be remembered, did not go that way, but escaped over the fence the back way, very much as I did. The dress of the Religieuse would be sufficient to prevent their going out into the street alone. Had I known the gate was open, I should have tried first to get over the fence in another direction, because I supposed the porters and dogs to be in front of the Convent. Fortunately they were not there at that time. The dogs had chased me once in going to the Convent before I had entered, and several persons will testify that the dogs had frightened them on the grounds. It is not admitted by me or my friends that I ever entered the Convent on charity, and I and my friends have always been ready, and still are, to repay all expenses over the earnings of my own labor while I was with the Romanists. [See Notes X. and Y.]

The Superior says I deceived my pastor, and that he supposed I was going into the Convent to fit myself to become an instructor, and not to become a nun. That gentleman will not say so. He knew I had left my own church and embraced that of the Roman Catholics before I entered the Convent. The Superior in a note (p. 13) admits that in my interview with the Bishop, long before I entered the Convent, my questions, as she says, "discovered my entire ignorance of the *vocation* I sought, and of the tenets of the faith I *wished* to adopt;" so that, to make this true, she must admit that my object in going to the Convent was not to become an instructor of others, but a professed Religieuse. Could she have admitted me without understanding this from the Bishop? The Superior says (p. 12 of Answer) that I told her before I entered I wished to be a Catholic, and desired some instructions from her, and she

referred me to the Catholic clergy. I think this will show she could not have done so merely to receive me as a pupil for six months and qualify me to take a school, as she says, or to become a servant. Young ladies who wished to become pupils were not sent to the Priests to be first instructed, as I ever heard. I wish to inquire how the Superior could think me "a romantic and ignorant girl from the first time that she saw me," (as she says, page 12,) and then write to my father that she was willing to receive me for two or three quarters, that I might *advance* my education and qualify myself to take a school? [See Note Z.]

The Superior also says, (Answer, p. 3,) "our design in admitting her was to enable her to obtain sufficient education to keep a small school, whereby she might have a moderate salary for her own support." How could she expect to do this in six months, if I was so very ignorant, and had great difficulty in learning, as she says? The letter to my father I never knew any thing of till after I left the Convent, which must have been done to deceive my father and friends. My father sent word to the Superior, by Mrs. Locke, not to receive me, and that I had friends to provide for me; and my sister, who called at the Convent, says she delivered a message from my other sisters, which was, that I was under no necessity of going there, and that all my friends would do every thing for my happiness if I would return to them.*

* *Note by the Committee.*—The Superior in her Answer, pages 8 and 9, involves herself in an amusing contradiction. She admits the message from Miss Reed's father by Mrs. L., "viz. that I ought to have nothing to do with his daughter, but that message was not transmitted to me until *five months after*, when Miss Reed had *left the Convent some time!*" Now the letter to Mr. Reed was sent August 4, 1831. The Bishop says that Miss Reed left the Convent Jan. 18, 1832; in which we believe he was correct, for it corresponds with the first letter of Miss Mary Francis to Miss Reed. "Five months after," then, would be just January 5. But the Superior says that *then* Miss Reed "had left the Convent *some time!*" Again,—the Superior admits that she got a message by the bearer of the letter, that Mr. Reed would call on her, but he did not do so. Is it not a modern miracle that she should have got this part of the message, as she says, and not the other part, and that Mrs. Locke, who did the washing at the Convent, should have *concealed* the message she had for exactly "*five months*," and then told it on the 4th of January, when all admit Miss Reed was still in the Convent! Pray what induced Mrs. Locke to keep this message secret for *five months*, and then disclose it to the Superior? We ask for information.

It has never been my wish to "slander, defame, or misrepresent" the Ursuline Community, nor do I think the truth can be called such. I felt it my duty at first to relate to my friends what I did, in order to show my reasons for leaving the Convent, and after my name was brought before the public by the Boston Committee and Judge Fay, I consented to the publication of my Narrative, as my friends told me the cause of truth required it and in my own defence.

CHAPTER VI.

Miss Reed's statement and explanation concluded—The Superior disproved in her denials of several statements in the Narrative—The Narrative confirmed by additional facts and evidence.

I HAVE never wished to conceal that I was no doubt mistaken in thinking a romantic spirit, and the grief and affliction which followed the death of my mother, were a religious zeal for seclusion from the world. My feelings have from infancy been easily affected, and in going into the Convent as I did, every one must see that I was influenced more by imagination than by judgment. I now wish others, who may be influenced as I was by false views of things, to understand the real nature of Convents. I am sure I have only told what took place there, and have in no case exaggerated it. If what takes place in a Convent ought to be approved, and induce Protestants to send their children there, then I have done nothing that could injure it, but would help it with the public. I would merely ask whether, if what I saw and heard was wrong, and yet was concealed from the public by the Community, I have done wrong in telling it in the manner I have, and in allowing it to be published, after my name was brought before the public on purpose to condemn me? This reflection relieves my mind from the pain I should otherwise feel at the reproaches of the Superior in her Answer. I do not feel that I have deserved them. While I was at the Convent at first, my imagination was wrought up to the highest, and believing the Roman Catholic to be the only true religion, I was zealous to persuade all others to embrace it; but I never wished to take a cross and go through the streets of Boston,

making known the true faith, as the Superior represents, (p. 15.) I believe my friends will admit that I never, on any occasion, conducted, or wished to conduct, in that manner. Instead of reproving me for my enthusiasm, when I indulged in any extravagant wish to see my friends converted to Romanism, the Superior would say, "My dear Agnes, you must keep that holy fire alive; or Satan will take possession of you." This was a common mode of exciting our superstitious fears at the Convent, and at times I felt frightened, and would believe it in a manner. [See Note A. A.] At times I could not govern myself, and I felt it a relief to indulge in tears, which was not unusual with some other members of the Community. In the devotional exercises of the Convent, I did so, and on other occasions. Many circumstances since my mother's death had caused me to suffer much from grief. The Misses S. of B. and Mr. and Miss M. of C. will recollect the state of my mind when I resolved to seclude myself. The Superior desired me to confide to her the cause of my grief, which I did. She highly commended me for my holy feelings on the subject, which she said were so much like St. Teresa's. I presume she meant to allude to St. Teresa's mother being afflicted with grievous sickness many years, and dying when St. Teresa was twelve years old, which resembled my case. [Note B. B.]

I tore a letter in pieces in her presence, which she approved of, and took me by the hand, causing me to kneel, saying, "Daughter, be of comfort, thou art come to the abode of peace." The Superior has not thought proper to mention the circumstances which happened at that time, and which she so highly approved. I should like my friends would ask the question whether there was not one circumstance in my life which she and those around her highly commended. If she had not approved of my conduct at the time (which I now consider to have been highly romantic) she should have tried to have had me view things in their true light. Instead of doing this, she countenanced my romantic notions of seclusion from the world, and never advised me to return to my friends, but entirely the reverse.

I do not understand what the Superior means by saying

that things in the house (the Convent) were used in common, but I know that the Superior fared sumptuously, and that the other members of the Community fared very differently. We were frequently served with bitter teas, I suppose from herbs, at the table where the Choir Religieuse sat. The Superior sat at a table by herself at the head of the room. We were never told what the bitter tea was, but were required to take it.

I am particularly charged by the Superior with untruth respecting seeing the nuns pass, when I was at the school, opposite the Convent, as related in the two first pages of my Narrative. What I there said, was the following :—"But soon after the Religieuse came from Boston to take possession of Mount Benedict as their new situation. We were in school, but had permission to look at them as they passed." The Superior in her Answer, (p. 11,) and also in the Preliminary, (p. 20,) contradicts me, because she says "the nuns passed at five o'clock in the morning, and the school did not commence till a much later hour."

In mentioning the passing of the nuns in my Narrative, I did not do it to be particular in recollecting the time, or how they passed, but only to show how the first impressions about going to the Convent were made on my mind. These were first, the conversation with one of my school-mates, while passing the Nunnery, and then the nuns walking by or near the school-house, at the time I understood they came to take possession of the old Nunnery ; for this was in 1826, and my friends will please to recollect that it was after I left the Convent, in 1832, that I recalled the circumstance to mind, and put it on paper, which was almost six years after it happened, and I a child of thirteen at the time. All I meant to be particular about was that I saw the nuns pass when we were in school. Had I not remembered it just as it happened, it would not have been strange, but I feel quite sure I was not mistaken in the way I spoke of it.

When the nuns first came out, they might have come in carriages, early in the morning. I saw no carriages, but saw them walking. The old farm-house, which they then took possession of for the Nunnery, stood close by the road,

and the school-house was a short distance, nearly opposite, on the other side of the road, as any one can see by looking at the school-house and the ruins of the Nunnery. The time I saw the nuns pass when we were in school, (and as I supposed when they had come to take possession of the place, though it might have been the next day after,) they came from the direction of Winter Hill, which I did not then reflect was in the opposite direction from coming from Boston. They were accompanied by two gentlemen, and walked singly, as if in a procession, dressed with close black bonnets and long veils and habits.

I afterwards understood that the gentlemen were the Bishop and Father Taylor.

NOTE BY THE COMMITTEE.

THE NUNS GOING BY THE SCHOOL-HOUSE.

The authors of the Preliminary offer to "double the profits of Miss Reed's book, if she will prove by the school-mistress and children the circumstances she states," respecting the nuns walking by the school-house. We cannot prove it by the school-mistress, perhaps, but we will prove it by one of the pupils, and Madam Superior herself! as a substitute for the school-mistress. The diplomacy of the Superior, and her little artifices in small things, are strikingly exemplified in the treatment of this case. We have good authority for saying, that the Superior, who had never before noticed the school-mistress of the town school where in 1826 Miss Reed was a pupil, sent for her and carried her out to Roxbury to the Brinley place, and back again, in a carriage, and made much of her, after Miss Reed's book was published.

Miss Underwood, a young lady living near the school-house, was a pupil there with Miss Reed at the time the Ursulines came to Mount Benedict. She remembers distinctly seeing the nuns walking as described by Miss Reed, and recollects a conversation among the scholars respecting them, and that when spoken slightly of, Miss Vaughn, who was present, and was affected, said that they were a holy people preserved from sin, and she wished she was a nun. She did, some time afterwards, become an inmate of the Convent.

But the Superior herself has furnished positive proof of the correctness of Miss Reed's statement in this particular. In her published letter to Mr. Runey of Nov. 5, 1834, she charges Mr. Runey with having "told me, after we removed to Mount Benedict, that it had been his intention to come with thirty men and *tear down the house*, situated at the lower part of the hill," (the old Nunnery.) "Before the Convent could be built (says the Superior) we resided in the house which Mr. Runey contemplated demolishing the first night that we spent under its roof: he was deterred from putting his design in execution by ~~see~~

The Superior says it would gratify a laudable curiosity to know what the "other reasons were that caused Miss Reed to visit New Hampshire, and who sent her up there." My father carried me there to visit some friends, and I also visited at Concord. I know of no "other reasons" for my

ING ME WALK OUT ON THE HILL THAT MORNING, AND ALL THE COMMUNITY DOING SO THE NEXT DAY."

They could not walk out without passing the school-house; and thus are the veracity and accuracy of Miss Reed in this occurrence, though of nine years' standing, fully confirmed to the letter! When we find her Narrative, in so unimportant a fact, so minutely demonstrated to be true, the committee have no difficulty in "fully believing it," nor do they think the public will doubt its correctness.

Much stress is laid, in the Superior's Preliminary, on the assertion, that "in not one circumstance in six mentioned by her in the Narrative, will Miss Reed be confirmed by those who were witnesses." On the contrary, we affirm that in no instance, where the witnesses were Protestants, do we find Miss Reed contradicted or not sustained in a single occurrence of the least importance. Not one of the Catholic witnesses referred to (except Priest Byrne, who we can show cannot be received as a witness with any confidence) has yet denied any fact asserted by Miss Reed as occurring out of the Convent. If they do, we can then test the correctness of any circumstance they will undertake to deny.

Now, then, apply this rule, laid down by the Superior's Preliminary, to the Superior herself. Mr. John Runey, a selectman of Charlestown, positively denies ever uttering the incendiary threat the Superior dares to put into his mouth. She has manufactured this enormous fiction (charging a selectman with a state's prison offence) out of the following occurrence: Mr. Runey called at the old Convent in Charlestown, in consequence of the scandal about it when in Boston, which grew out of the affair of Father O'Larra. He told the Superior that he had understood females were kept in the Convent against their will. The Superior took much pains to satisfy him it was not so, and Mr. Runey expressed his satisfaction, remarking at the same time that had any person been confined there against their will, if there was *no law* to give them their liberty, he would see that they had it. This the Superior relates she had laid up as a threat to pull down her Convent, from which Mr. R. was only deterred by seeing her and her nuns "walk out!" and this she assigns as the "reason" she would not accept Mr. Runey's "protection" on the night of the riot, *eight years afterwards!* In the interval the Superior had been on very friendly terms with Mr. Runey, had purchased milk of him for the Convent, and not very long before the outrage had requested Mr. and Mrs. R. to take a letter to New York.

The Superior, in highly important matters, thus stands charged with direct falsehood by Mr. John Runey, Mr. Edward Cutter, Mr. S. Poor, and Mr. Fitch Cutter, four witnesses whose testimony in court would set aside the credibility of any single witness. Were there an instance of any thing like as palpable contradiction as this proved against Miss Reed, we should regard her as utterly discredited.

father and friends wishing me to go there, except they thought it might take my mind off from the Convent.

In regard to my baptism, there seems to be as much disagreement between the Superior and her friends, as there is about my religious name. Priest Byrne, in his letter, (p. 59,) says he considered there was a reasonable doubt as to the validity of my former baptism (by Rev. Mr. Doane, of the Episcopal Church) from the *manner* in which I informed him it was administered, and says he baptized me, after three months, conditionally: "If thou art not baptized, I baptize thee," &c. He does not say what the "*manner*" was, I told him I was baptized in. He does not say he refused to baptize me, but that he inquired about my former baptism, without my making any request, and then told me I might be received by any name I chose, and then, after three months' instruction, he baptized me by the name of Mary Agnes Theresa. I have thought it singular that the Superior, who says she did not know I ever had that name, should know so much more about my baptism than Priest Byrne does, who administered it. She says I *asked* Father Byrne for a second baptism, but he says *he* directed my attention to my former baptism, and not that I did it. The Superior also says that I told Mr. Byrne that the clergyman used no *water* at my baptism! I leave others to judge whether any minister could be imposed upon by such a story. The Superior says that Priest Byrne believed that no water was used at my baptism in the Episcopal Church, and that three months after he baptized me! I should think any person would know that no one was ever baptized in the Episcopal, or any other church, without the use of water; and if I had told Mr. Byrne so improbable a story, would he have waited three months, and made no inquiries, and then baptized me himself? I cannot think now that Priest Byrne would dare to say before God that I told him no water was used at my first baptism, and that was the reason he baptized me again. I should wish to call the attention of Mr. Byrne to one circumstance connected with my baptism, which I do not think he will like to deny. Before I became a Catholic, the Rev. Mr. Tyng, of the Episcopal Church, officiated for a short time

as a reader in the church at Cambridge, where I was baptized. While there he wrote remarks on two sheets of paper, explaining the origin and nature of baptism, which he sent to me. I read them to my mother, who was pleased much with them, and desired me to keep them choice for my spiritual benefit. When I became a Roman Catholic, before Priest Byrne baptized me, I gave him these papers to read. He never returned them to me, though I requested it. He said there were many corruptions in them which it would be for my soul's interest not to imbibe, and therefore he had destroyed them. Is it possible that after reading those pieces which described the ceremony, Priest Byrne could have believed that I was baptized without water, had I been so absurd as to tell him what he must have known to be a falsehood? There is no foundation I can think of for the Superior's statement, relative to the baptism, without they could have built it upon this. Priest Byrne asked me whether I was immersed, or water poured upon my head, or in what manner water was used. I told him I was *sprinkled*. He then told me I could not be saved unless I was baptized properly, and that I must be baptized by pouring water upon my head. From this I understood him that my former baptism was considered invalid. He told me that infants that died unbaptized went to a place of darkness. [Note C. C.]

It is said in the Preliminary to "show the extraordinary state of the relation between me and my own family," that in neither of my baptisms was any relative present to assist at the ceremony. At the time of the first, my mother was confined to her bed with sickness, and wished the satisfaction of having me and two younger sisters baptized before her death. No others of the family being members of the Episcopal Church, the gentleman who wrote the Preliminary, being himself an Episcopalian, must know that they could not assist at the ceremony. When I was baptized as a Catholic, my friends were opposed to my becoming such, and were not present. Had they been they could not have assisted, because not Catholics.

I hope I have explained this so that my motives and the truth will be understood.

The Superior may *wish* she had conversed with me as she says she did on page 15 of her Answer, but she certainly did not do so. I have made no pretensions to learning, and have admitted my ignorance in my Narrative, but I will not admit it to be so great as Mrs. Mary Ursula's, who was a *teacher* in the Convent from New Hampshire, and whose pronunciation in the "old style" used to be reproved so much. The Superior never talked to me of my ignorance as she did to her. I was indeed ignorant of the doings in Convents when I went there, and when the Superior began to see that I observed things, she wished to send me to Canada, as did the Bishop. I was in the town school in Charlestown two different times, and was in the first class, with Mr. Runey's daughter. The Misses Niven, whose private school I attended, will know whether I was as ignorant as the Superior represents.* [Note D. D.]

The crucifix which I was told was made of the bones of saints, was not made of paper I am sure, for I have felt of it. The figure of the Savior suspended on the cross was made of bones put together by wires, and the face was carved out of bone. I think that the pupils will recollect seeing a large crucifix on the small altar in the chapel, at the right hand as they entered, adjoining the Bishop's room, and they must remember that it was not made of paper, but of bone. It was removed from the room where I first saw it, on account of that room being taken for lessons in dancing, as I understood from the Superior. The Superior says she had no toilet. I do not know what she calls it, but she had a dressing or toilet table, in which she kept articles of dress, and this was always to be placed before her at recreation. The Mother Assistant had one also. The others had none. The young ladies must recollect seeing this table, because the Superior often gave them their rewards and letters from it.

* *Note by the Committee.*—As an instance of the accomplishments of some of the teachers at this Convent, we mention a fact stated to others by a pupil, that on one occasion one of the teachers said to a young lady who was deficient in some lesson, "You must go down to the tail of the class!" It is well known, that with the exception of Mary Benedict, there was not a well educated person in the Ursuline Community after Mary Francis left it.

She also says (p. 17) that she placed on my head a cap, and seems to imply that she means to deny that I wore a religious garb, though she avoids saying anything about the garb, probably being aware that too many knew I wore it. While at the Convent I wore a tight cap, together with another cap or bandage, with a black silk garb, which hung down. It was made to turn back like the nuns' veils. If this was not the dress of the novices which I wore, I should like the Superior would describe what the religious garb of an Ursuline novice is, before taking the white veil, and in what it differed in the least from mine. She also speaks of persons wearing the cap who are admitted to the Community for a certain time, and separated from the pupils. I do not see how she can reconcile this with my being a charity scholar, for no pupil or charity scholar is admitted into the Community at all for any time. None are admitted but those it is expected will take the vows at a proper time. The only "certain time" of which the Superior speaks, is *three months'* probation before taking the white veil, or, as she stated to me, "trial or test," for that particular order, and two years before taking the black veil. If there is any other "certain time," what is it?

The Superior says it is singular that I should have learned the rules of the Convent the first hour of my admission, and that a candidate for the order was ignorant of them. I did not say that the candidate, meaning Miss Stimpson, was ignorant of the rules of the Convent, but that "she did not regard the rules so strictly as the Superior required." (Page 73 of Narrative.) Before I entered the Convent I had read books the Superior lent me, which contained some of their rules, and besides had repeatedly visited the Convent. The Superior says, (p. 18,) "nor had we rules inclosed in a gilt frame." I referred to the "Rules by the Reverend Mother," which is the title of Superiors of Convents. The frames in which these rules were inclosed were *edged* with gilt. Perhaps the Superior thinks that will justify a denial that they were inclosed in gilt frames, because they were not *all* gilt. I think it probable that some of the young ladies, when admitted into the community occasionally, will remember seeing frames with

gilt edges on the mantle-piece. If the rules were not inclosed in gilt frames, will the Superior or her friends describe how they were inclosed, and in what manner they were placed in the community. The rules given in my Narrative I wrote from memory, having often studied them. They are correct as I have related them. They may have been changed since I left, or the Superior may have other names for them besides "Rules," in the same manner she denies there was a *throne*, by saying she sat in a *chair*, but does not say that the *chair* was considered as a *throne*.

I can truly say that I did not look out of the window while I was at the Convent, and whenever I raised my eyes toward a window I was reprimanded. The Superior seems to say that the novices and nuns might raise their eyes or look out of the windows when they pleased. I would ask those who have seen the manner in which the Superior and the nuns keep their eyes upon the ground, from a long habit of scarcely ever raising the eyelids, whether this would be so different with them from all other people, if there was no rule in the Convent requiring them not to lift their eyes while walking in the passage-ways, and not to look out of the windows. Any one who tries it, will find how difficult it is to keep the eyelids nearly closed in the manner the Religieuse are required to do. My friends recollect that after I left the Convent my eyes were affected by exposure to the light, so as to cause large swellings over the eyelids.

The Superior says the mattresses were purchased in Charlestown. I believe they were for the use of the scholars, but ours were hard. As it respects the quantity of bedclothes the Superior names, I never had them. The ill health of the Community, their fasting and austerities, and manner of living, which inclined all to consumption, may account for the feet being cold.* [Note E. E.]

* *Note by the Committee.*—The Superior endeavors to make it appear that the nuns were subject to no more privations than ladies in private families. This, to say the least of it, is a dishonest attempt at deception. The rules of all Convents, and particularly those of St. Augustine, prescribe hardships and sufferings as the indispensable means of perfection, and the only sure road to heaven. The rules of St. Teresa, who is a

The Bishop is above the Superior, and is at the head when he is at the Convent. His authority would be greater to punish faults, and it was the rule that when a Religieuse did not obey the Superior, she was to be brought before the Bishop. This rule was practised in two instances, to my knowledge.

The Superior did pretend to read our thoughts, and the Bishop said that he could read our thoughts, in presence of my sister and a daughter of Mr. W. Is not every Roman Catholic obliged to have his thoughts read every time he goes to confession? [Note F. F.]

The Superior says that "no preparations could have been made for my taking the vows, as we had *no intention* of receiving her as a member of our Community, and she was well acquainted with my determination." If nothing was ever done or said about my reception, (that is, taking the vows at the Convent,) I would ask the Superior to explain what Miss Mary Francis meant by writing this, in

special favorite of the Superior, are more severe for Convents than any rules prescribed for convicts in houses of correction or the state prison. To show how the Superior falsifies this matter touching the austerities of female Convents, we quote the following rules, as published in the Roman Catholic Almanac for 1835, printed in Baltimore. They are practised in the Nunnery at Baltimore, by females who are teachers of young ladies, precisely as the Ursulines were at Charlestown. The nuns in that institution are required to "*fast eight months* in the year! wear woollen clothing, and sleep on straw beds. They *never eat flesh meat*, except in case of sickness, when the physician prescribes the use of it." The members observe the reformed rule of St. Teresa, "by which" the austerity of their rule was restored "to its primitive discipline." The opinion which Catholics hold of austerities will be seen from the fact, that the Almanac we have quoted says of the above treatment of delicate females, (which would raise an insurrection if introduced into a state prison,) "the rule, though rigid, is *not severe*, and experience has proved that it may be observed by persons of a very delicate constitution!" Need we wonder that the Superior, whose religion teaches her to regard starving eight months in the year as *not severe*, but adapted to delicate constitutions! should have treated the unfortunate Mary Magdalene in the manner described in Miss Reed's Narrative? It does not, after all, come up to the rule of St. Teresa, which the Catholics do not hesitate to publish to the world in their Almanacs, as very proper to be observed and *not severe*!! but *may* be endured by "persons of delicate constitutions!" How long? The tomb at Mount Benedict contained seven coffins. The Community, never exceeding eight or ten persons, had been there *eight* years. One or two have since died.

her first letter to me, after I left the Convent, and when the Superior says Miss Mary Francis did not know I had left the Convent. Her language to me was in her letter, "Your letter was received the evening before last. I had felt anxious about you, and frequently had asked some who had relations at the Convent school IF THEY HAD HEARD OF ANY RECEPTION."*

What I have said about the dresses I had at the Convent is correct, as many of my friends and family well know. It is not of any importance, except to show that I have stated truly. The Superior says "she sent, a long time after she left, for two silk gowns; and in order to exonerate the institution from having defrauded her of her rightful property, it may be well to mention here, that at the time we were expecting the cholera, and while of course we were making all due exertion to free the habitation of every thing that might cause impure air, necessity forced us to commit them to the flames." (P. 24 of the Answer.)

The Superior must have written this in her anger, and

* *Note by the Committee.*—The Superior admits that the testimony of Miss Mary Francis would be conclusive. Here then the Superior is convicted of false assertion by Miss Francis. That lady left the Convent not long before Miss Reed took the vows. See pages 122-23 of the Narrative. Taking the vows is the "reception." Mary Francis could only have heard about an intended reception of Miss Reed at the Convent; she was one of the Community, and if the Superior had made known that Miss Reed was not to be received, Mary Francis must have known that fact before she left. And yet she states that after leaving the Convent she had frequently inquired whether Miss Reed's "reception" had taken place. No ingenuity can escape this palpable condemnation of the Superior. It also sustains Miss R. in her declaration that her "reception," which took place shortly after Miss M. Francis left, was private, for this was the reason she had never heard of it. If the Superior, as she asserts, had told Miss Reed she could stay but six months, and all the Community knew it, Miss M. Francis must also have known it; and would she, after knowing that fact, inquire whether Miss Reed had gone through a ceremony which every Catholic knew would bind her to a Convent for two years? The reasons for a private reception were obvious. Miss Reed's connections were in the neighborhood, and known to be opposed to her entering the Convent. A public reception, in her case, would not have been a safe experiment. Bishop Fenwick, in his very equivocal and cautious certificate, says Miss Reed's "story of taking the veil is entirely a fabrication." Now she tells no such story, but says she did not take the veil. The Bishop will find it difficult to reconcile his certificate and the letter of Miss M. Francis, as to the "reception!"

without any reflection. Perhaps she means that I had but two dresses, after she had had the dresses I brought to the Convent cut up for the young ladies whom she clothed and educated. It would be thought very singular that a person who should leave her father's house "destitute," as the Superior says I did, should have two *silk* gowns, and no other dresses of any kind. Every judge of the matter knows that silks never become very dirty or likely to cause impure air, even after they are worn out. The Superior knew every article of clothing, &c. which each person in the Community had, and if her statement is correct, she must have kept the two silk gowns she speaks of until the alarm about the cholera, which was after I left the Convent. I never received any clothing from Catholics, except the pongee presented to me by the Superior, and which I sent back to her after I left the Convent: also the black Circassian habit which I had worn as a religious dress; this I had altered some, and it was worn by me after I left the Convent, until I could procure other dresses. The Misses S. will recollect seeing me in that dress. The garb was carried back by Mrs. G.

Mrs. Graham gave me no clothing. I received from her some cotton, a remnant from the bleaching factory, and I gave her in return some articles of wearing apparel for her daughter, which I am certain were worth more than the cotton. The Superior cannot help recollecting taking my apparel for the young ladies. Mrs. Ward, of Cambridgeport, well recollects the Nazarine blue silk gown which I had just before going into the Convent. She also recollects a number of nice dresses I then had.

The Superior denies the habit and veil. I have the remains of the habit now. The garb was like a veil, being made to come down over the eyes. It was of silk. The veils of the professed Religieuse are made of thin crape. I wore a veil of the kind I have mentioned, and also a long habit.—The Superior says, (p. 26.) "I should be pleased to be informed by Miss Reed where the "meditation garden" was situated, for *we* know of no such place!"

Miss Reed informs the Superior that the meditation garden was the place where Miss M. Magdalene was employ-

ed in saying the rosary, while walking on her knees, which I think the Superior will remember. Some young ladies of the school will know that on coronation days they had permission to walk in the meditation garden. That there was such a place, almost all who were there must recollect.* The Superior now declares that my friends were very much opposed to my going to the Convent, and she admits that she never got the least consent from them to receive me. She also says she wished to have nothing to do with me, and she never got any answer from my father, when she wrote to him that if he approved it she would receive me for two or three quarters, "that I might *advance* my education." If this is true, and I was so ignorant, and destitute of clothing, and so disagreeable to the Superior, as she now says I was, why was I not sent back to my relations, instead of being received into the Community? I mentioned to the Superior that my connections were opposed to the Convent, but nothing about its coming down.†

The Superior denies that I took any vows, as related in my Narrative, (p. 123,) but she does not deny that the book which was put into my hands at my reception contained the promises or vows which I have repeated as having then received. She may perhaps call the vows by some other name, but I first heard the Bishop talk about the "white vows," and the Superior speak of the "black vows." I do not suppose that is the proper name, but it was used because a white veil is used on one occasion and a black

* Miss G., a young lady who was a pupil at the school, permits us to say there was a walk called the meditation garden, and that no longer than the last coronation at the school, the Superior told the young ladies they might walk in the meditation garden. The two Misses P., who were pupils two years at the Convent, recollect that a walk near the tomb was called the "*meditation walk*." The evasion of the Superior is apparent.—*Committee*.

† The Superior in her Answer falsely represents Miss R. as saying "that her brother P. and Mr. E. declared the Convent should come down." At the time the Superior published this, Mr. P. the brother-in-law of Miss Reed, was under indictment on a charge of participation in the riot. Did not the Superior obviously introduce this in order to produce a belief of the guilt of Mr. P. and thereby insure his conviction?—*Note by the Committee*.

veil on the other. One circumstance I well recollect will show in what light the Superior considered me. She told me that when I went to the parlor I must not shake hands with any one, but must keep my hand for Jesus ; and she made the sign of the cross and bowed, as is their custom when pronouncing the name of the Savior. I believe none of the Community ever shook hands ; at least I never saw them.

The Superior denies that at the funeral ceremony at the burial of Mary Magdalene, the clergy retired to dinner, after the coffin was deposited in the tomb. I meant after the ceremonies of the funeral. It was, perhaps, breakfast with us, though it happened very late that day ; but it was the first meal, as we could not take any thing until the services were over, mass being said. We had but two meals that day. Nothing is allowed to be eaten before mass when that is to be said, and the Eucharist celebrated.

After I left the Convent, the Superior says she observed to the sisters that I was disappointed at not being allowed to take the veil, but how grateful I should always be for every little mark of kindness so often manifested toward me. I am grateful to many of the sisters for marks of kindness, and I wish I could believe the Superior said this to them. After I had left the Convent, Mr. Edwin Monroe, of Charlestown, at my request, went to the Convent, with a billet to the Superior, and carried her back the five dollars she had sent me, which did not belong to me, and also the pongee dress she had sent to me after I had left the Convent. He requested the Superior to return my clothes, &c. At that time I had said nothing publicly, nor my friends, nor did the Superior know what I was going to say ; but she told Mr. Monroe, as he will state, that *whatever Miss Reed would say would be false*. Miss P., and probably other pupils, will also state, that just after I left the Convent, the Mother Assistant informed the young ladies of Miss Reed's elopement, and said, among other things, she would represent that she had been frozen and starved and ill treated by the Superior, but that the scholars must contradict whatever they heard she said!

The Superior calls it a "downright lie" because I said I could not tell what I cried for in the choir, when I meant I would not tell or did not dare to tell. I did not mean to deceive, but was obliged to conceal my intention of escaping. The Superior was also to blame, if I was wrong, for confusing me by attempting to scrutinize all my feelings; and in this way, by saying things of this kind to me, she did very often tell what my thoughts were, when I wished to conceal them from her. I verily believe that had my mind been as much weakened as my body was, by fasting and confinement, the Superior could have easily imposed upon my credulity enough to make me believe that she had power to read my very thoughts. I was obliged to use every exertion to prevent this, or I am well convinced that I never should have got from them. [Note G. G.]

The Superior takes it for granted that I put the little billet I wrote behind the altar, expecting it would go from that place to my friends. I privately wrote a billet and placed it behind the altar, so that it might not fall into the possession of the Superior, which it must have done, had I kept it. I thought, by concealing it, to get an opportunity of throwing it out of the window, should I hear a carriage coming, and it might then fall into the hands of those who would make my discontent known. The billet was not sealed.

I read aloud every other week, at the table, while at the Convent, and in the choir. I was not used to their kind of reading, and often pronounced the names of the saints and their different orders wrong, but the Superior would tell me of the mistakes when alone with me. That I was deficient in education, was owing to most of my time, after I left the Miss Nivens' school, being taken up in attendance on my mother, who was sick for more than three years previous to her death.

I have stated in my Narrative the time I entered the Convent was August 7th, and my friends, as far as any of them can recollect, confirm it. I do not suppose it is very important what time I entered, but I think I have stated it correctly. The Superior wrote to my father the 4th of August that she should take me, and all my friends are

satisfied I entered the Convent immediately after that. I have not stated anywhere in my Narrative the time I left the Convent. The first letter I received from Miss Mary Francis, after I left the Convent, was dated the 27th day of January, 1832. I wrote to her the day after my escape, and got her answer soon after. I have always told my friends that I was *nearly* six months in the Convent.

Though there are many other things I might mention, I will notice only one other circumstance, concerning the balls of a darkish color, which were once given to me for food. The Superior says they were minced meat fried in butter, (p. 22.) It was the only time I ever saw such food in the Convent. My idea in mentioning it was this; that the Superior wished to try me, and that these balls were given to me to see if I would betray suspicion, or refuse to comply with the rule which required a Religieuse always to eat her portion. To avoid giving any such impression, I eat them as any other food. It is thought singular that Mr. R. who called at my father's, should ask me to secrete the texts of Scripture he gave me, (p. 57 of Narrative.) Mr. R. was a foreign gentleman, who was then boarding at my sister P.'s in Boston, where I had seen him. He had much influence on my mind, in inducing me to join the Catholics. The Misses S. will state that he met me at their house, to introduce me to the Bishop, and what he then said. He called at my father's at my request, to instruct me in Catholicism, and he well knew of my father's and my family's opposition. My father was coming into the room, when Mr. R. desired me to secrete the texts he had given me. If he had seen them, he would have known that Mr. R. wished to influence my mind on Catholicism.

The time, I hope, is ere long coming, when all things connected with this subject will be understood in their true light. Then the truth of my assertions, and the innocence of my intentions, will be made known. My friends can do with these remarks as they think proper, if they will throw any more light on my Narrative, and confirm my intention to relate nothing but the truth. If the truth of my assertions does not appear clear, after this statement and the evidence to corroborate it, it will be in vain for me to at-

tempt to convince any one ; therefore my friends will excuse me from entering into any controversy, for my health is not good, neither am I qualified.

R. THERESA REED.

Boston, July, 1835.

STATEMENT BY MISS REED'S SISTERS.

It was a long time before we became convinced that our sister Theresa could possibly leave us to go to the Convent. We used to converse much upon the subject among ourselves, but said nothing out of the family, except to a few of our most intimate friends. A few months before she went, my sister Mary Jane had been out, and had seen sister Rand and one or two of our family, who knew something of Theresa's intentions, who told her they began to think Theresa would go to the Convent. When Mary Jane came in, she asked me if I thought Theresa would ever go into the Convent. I said, "No, indeed! she never shall." Said I, "She will not go without our consent, of course ; and I know father will not give his, and I am sure I shall not, neither will our brother, or any of our sisters or friends." While this conversation passed, a Catholic gentleman, whose name was Rodrique, was walking back and forth in the room where we were, and heard all that passed between us. After he had heard us express our views and feelings, he came to me and said with great emphasis, striking his finger in his hand, "Mrs. Pond, if your sister feels inclined to go to that Convent, and really wishes to go, it is not in your power to prevent her ; all you or your friends can do or say will be of no use ; she will find a plenty of friends who are willing to assist her." My heart sunk within me, for his looks spoke more than his words ; and yet I did not then think he would interfere, for I had always taken him to be a gentleman.

Some time after Theresa came from the Convent, I was asking her some questions in relation to her going, and how she proceeded, &c. She told me many things, and among the rest she said she left a note at my house for Mr. Rodrique, requesting him to call and see her ; and that

he called and offered to assist her. She said father was quite angry at his coming there, and said he thought he was a Catholic coming to disturb him in his own house, and assisting her in going to the Convent, and if he was, he would turn him out of the house if he came again. Mr. R. was at my house as a boarder at the same time he visited Theresa, and often heard us express our feelings in relation to Convents, &c. but he never said the least thing in relation to his visiting her; neither did we know any thing of it until Theresa told me at the time above mentioned.

A short time before Theresa went to the Convent, she visited us a number of times, and said she should soon take her leave of us to live a life of seclusion. One day my sister Mary Jane went out to walk with her. After a few hours Mary Jane came in with her countenance so changed, that I felt very anxious to know the cause. We were at tea, but I immediately asked her what had happened to make her look so dejected. She said, "Oh, Susan, I have heard what I never knew before." This caused our friends at the table to look up with astonishment. Said I, "What is it? do tell me where you have been; and who or what you have seen to make you look so." Said she, "I have heard the truth! I have seen the Bishop, and I believe what he has told me." Nothing on earth could have shocked me more than this; for I had been compelled, as it were, to give up one beloved sister, and the thought of having another, equally beloved, enticed from me in this manner, was more than I could bear. Theresa and Mary Jane were nearly of an age, there being only sixteen months difference between them; and Mary Jane felt very much afflicted at the thoughts of a separation. I asked her how she came to call upon the Bishop without my consent; she said Theresa asked her to, and she thought she would. She said he conversed with her a considerable time, and she believed all he said. She said one of the priests took her hand and said, "Oh, we shall make a good Catholic of you yet." She then shew me two volumes which she said the Bishop had lent her to read. I took them and looked them over, and found them to be a novel

interspersed with Catholic principles. I felt very much affected at the step she had taken, and told her I could not let her read such books as those. Said I, "Our sister has left us to mingle with Catholics, and I shall do all in my power to prevent them from bringing the mind of another into such subjection." She was displeased at what I said, and said she should read the books. Mr. Pond asked me to hand the books to him, which I did, and after tea he asked her to put on her bonnet and go with him; I also desired her to go with him, and tell him where the Bishop lived, that he might leave the books where they belonged. She went very reluctantly, and he left them with the person who came to the door of the Bishop's house, and told him he had no use for such books in his house. We heard no more of them; but Theresa afterwards told me the Bishop often asked her to bring me, or some of her sisters, to see him, and had asked particularly to see Mary Jane.

Shortly before she went to the Convent, she passed the Sabbath with me, and rose very early and went to the Catholic church before breakfast; she went again in the forenoon and fainted in church, and the Bishop sent her to my house in a carriage. She had fasted a great deal, which was the cause of her fainting. She was very much overcome, and wept and knelt by the side of Mr. P., and prayed aloud for us, that we might be brought to know the truth. I was grieved to see her mind in such a state, and begged of her to be calm. I could not persuade her to take any thing except cold water and a piece of cracker. She had the beads with her, which she used every morning very early. I had a friend with me at that time, on a visit, who slept with Theresa, and she told me she was frightened on waking in the morning so early, and seeing her kneeling by the bed, and saying something to these beads in such a low and singular tone of voice. She was never of a strong constitution, but her health was generally good before she went among the Catholics, and she never had been subject to fainting. When she came to take her leave of me, she said we were all heretics, the Bishop and others had told her so; and she should be a saint if she lived a life of seclusion in the Convent. I told her she

would wish herself with her friends again. I did not see her from that time till some time after she left the Convent. And when I did see her, I could hardly believe she was the same girl, her health was so much injured; she was pale and emaciated, and tottered as she walked. She was quite sick for some time, and had ulcers gather in her head, in consequence of taking cold by leaving off the bandages, and cap and garb, which she had worn while in the Convent. The skin came off of her face a number of times before it looked natural. I should like to know if any one can think she could feign all this.

Theresa was well clothed when she went to the Convent; she had a number of nice dresses. We recollect a merino dress, which sister Margarette purchased for her; also a Nazarine blue, and a black silk dress, and two white dresses; one of them a thin muslin, and the other a cambric muslin; also a number of calico frocks: they were all good dresses, and some of them handsome. The blue silk had been worn but very little, and was as good as new. We have never seen any of those dresses since she came from the Convent, except the merino dress; neither have we seen any of her other clothing, of which she had a sufficiency. When Theresa went to the Convent, she had a pair of knobs which a cousin, Mrs. W. gave her, and which cost three dollars, as Mrs. W. well recollects. She also had a handkerchief pin, and two or three finger rings.

S. A. W. POND.

The above statement I know to be correct.

E. B. RAND.

LETTERS OF MISS MARY FRANCIS TO MISS REED.

It is with reluctance these letters are published, lest, by possibility, they should lead to some severity toward their amiable author. But no other alternative is left, by the conduct of the Superior. They confirm, in a remarkable manner, all that Miss Reed had said of the confidence and intimacy subsisting between her and the unhappy and in-

teresting Miss Kennedy. We have printed in *Italics* the passages directly confirming Miss Reed. The first letter particularly establishes one fact, about which the Superior has cavilled greatly in her Answer, p. 25, viz., the secret manner in which Miss Reed and Miss Kennedy were obliged to communicate with each other. The Superior pretends that Miss Mary Francis was at liberty to converse with any one as she pleased. In this the Superior is flatly contradicted by Miss M. F., who says that for *ten days* before she left she was forbidden to speak or send any message to any young lady, except that special and mysterious *favorite*, Miss Fraser! Here is ample proof of the tyranny practised by the Superior at the Convent upon Miss Kennedy, Miss Reed, Mary Magdalene, and others. It will be seen how cautiously and fearfully Miss M. F. speaks of Madam St. George, but this one fact shows that she could have told volumes of more painful sufferings than any even Miss Reed underwent. One of the teachers, an amiable, intelligent girl, *forbidden to speak for ten days!* And yet the female inquisitor of the Convent makes her "Preliminary" say that there was "good understanding and harmony and mutual regard" between the tyrant and her victim Miss Kennedy, and that the latter has written a letter of *condolence!* Has Miss Kennedy any friends, and will they not rescue her from such tyranny? We know that Miss K. is in the power of the Romanists, and perhaps they can compel her to say what they please, as they evidently compelled Miss Harrison to say, and no doubt to *believe*, she *was deranged*. But we shall credit nothing that is not in Miss Kennedy's hand-writing, (which is very beautiful,) and her character seems so amiable and firm, we do not yet believe she can be made an instrument of Madam St. George to contradict Miss Reed. Even then she cannot contradict her own letters, which show that she

was unhappy at the Convent. How often she speaks of Miss Reed's "*sufferings*" at the Convent. Does this mean nothing? The Superior admits that Miss M. F. "was a person very easily affected to tears, and in this state of indecision they could not be restrained." (P. 24.) She did cry then, it seems? No wonder, if the forbidding to speak for ten days is a specimen of the treatment she received! But Miss Caroline Frances Alden (the Catholic witness and special protégé of the Superior) says of Miss M. Francis, "I did not know but she was happy there." This is a specimen of the dependence to be placed on the Roman Catholic Miss Alden, who is so ready to pronounce Miss Reed "an abandoned girl," without ever having seen or known her, and in the same breath says that Miss Francis was *happy*, thus flatly contradicting the Superior, who says her tears could not be restrained! It happens here, as it uniformly has in every case, that no two Convent witnesses against Miss Reed have ever told the same story alike clear through! We wish we had room for further comment. The letters are subjoined, with our best wishes for the happiness and liberty of their amiable author.

LETTER FIRST.

"GREENWICH, Jan. 27, 1832.

"My dear Miss Reed,

"Your letter was received the evening before ~~last~~. I had felt anxious about you, and frequently had asked some who had relatives at the Convent school *if they had heard of any reception*.

"My dear Agnes, *leave Boston as soon as you possibly can*. Do not tell any but your particular friends (such as your confessor or Mrs. Graham) *that you were at the Convent*, and be very careful, I entreat you, not to say one word against Madam St. George, or of *the means to which*

you were obliged to resort. Reflect that words once uttered can never be recalled; they are repeated, exaggerated, and no mortal can arrest their course. Your heart would surely suffer to know that you had unnecessarily caused pain, or been the occasion of sin to any creature: judging of you by myself, I believe that you would be sorry to injure Madam St. George, but would be pleased to do her an act of kindness. Let us, my dear Agnes, *imitate as nearly as we can the example of our patient, forgiving Redeemer.* My dear girl, I feel for you. May your '*bitter cup*' be sweetened by love and resignation to the Heavenly Father, who presents it. 'Are not five sparrows sold for two farthings, and not one of them is forgotten before God?' Yea, 'the very hairs of your head are all numbered. Fear not, therefore: you are of more value than many sparrows.' St. Luke, 12th chapter, 6 and 7th verses. He knows what is best for us. May it increase your happiness in eternity. 'For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are *temporal*; but the things which are not seen are *eternal*.' 2 Corinthians, 4 chapter, 17 and 18th verses. O! profit by the present opportunity: if you do not you will *add to your sufferings* at present; and believe me, for I speak from *experience*, you will afterwards *regret your folly.* Be faithful to grace—*do not let any thing you have seen disgust you with our holy religion.* Has not our Lord said *scandals must come?* Can ought but a *good thing* be abused, or a holy thing profaned?

"Would it not be better to consult with your confessor before you take any step? Should you conclude to come to New York, I will endeavor to procure a situation for you. You will, I trust, derive spiritual comfort from reading the 12th chap. of *Hebrews*. Often during the day say to our Lord, 'Turn not *away* thy face from me, lest I be like unto them that go down into the pit: cause me to hear thy mercy in the morning, for I have hoped in thee. Make the way known to me wherein I should walk; for I have lifted up my soul to thee. Deliver me from my enemies, O Lord!

to thee have I fled : teach me to do thy will, for thou art my God.'

" *I did not refuse to embrace the Community ; but I did not ask permission to do so. You know, I think, that TEN DAYS BEFORE I LEFT I WAS FORBIDDEN TO SPEAK OR SEND ANY MESSAGE TO ANY YOUNG LADY, except to Miss Fraser about her music : this was painful to my feelings ; for my amiable, affectionate pupils were and are dear and interesting to my heart. I have received a letter from St. Joseph's ; and purpose to go in May or June. Did you speak to the Bishop ? Did Sister Bernard take the black veil ? Did Sarah receive the postulant cap ? Forgive me for presuming to preach ; I am so anxious for you to make the best use of your sufferings. Now, my dear girl, I must say adieu to you for a little while. Write again as soon as you possibly can, and believe me a friend much interested about you.*

" ANN JANET KENNEDY."

[The above has the postoffice stamp, "New York, Jan. 27. Paid, 18 $\frac{1}{2}$," and the superscription, "Miss Mary Agnes Reed. Care of Mr. Edward Barr, Bleaching Factory, Milk Row, Charlestown, near Boston."]

LETTER SECOND.

" GREENWICH, 9th Feb. 1832.

" My dear Agnes ;

" Have you received the long letter which I wrote about a fortnight since ? Do write as soon as you can. I am *very* desirous to hear from you ; and what are your purposes. May your *sufferings* make you more pleasing to the divine Savior of mankind.

" Should you come to New York, any of the Greenwich stage-drivers will, I think, bring you to our house ; and I shall endeavor to procure a situation for you. We reside about a mile from the city, in Bank street, one house from the Hudson river. Have you consulted with your confessor ? I often speak of you to our Redeemer—our Friend ! I fear that something has happened to my other

letter; therefore shall manage this differently. Adieu, my dear girl: may God bless you!

"Your affectionate friend,
"ANN JANET KENNEDY."

[The above was directed "Miss Mary Agnes Reed," and for security inclosed in an envelope, bearing the post stamp, "N. York, Feb. 14. Paid 18 $\frac{1}{2}$, unpaid 18 $\frac{1}{2}$;" superscribed, "Mr. Edward Barr, (or Ban,) at the Bleaching Factory, Milk Row, Charlestown, near Boston."]

LETTER THIRD.

"GREENWICH, April 18, 1832.

"You have, it is too true, my dear Agnes, unfastened the golden link which rivets more closely than any other soul to soul and heart to heart; but you are still loved and interesting to me. Oh! dear one, what has, during these few months, made such sad ravages in your heart? Reflect on your observation to me, "I am convinced that the Catholic religion is the only true one." Can you bury in oblivion this your own fervent protestation; and also the happy moments passed before that religion's hallowed altars? Have you abandoned it *because you found crime and deceit in some of its professors and in some of its ministers?* Was not one of the chosen apostles of our Divine Redeemer a traitor? Did not our Lord say '*scandals must come?*' Come where? *In the true church, undoubtedly.* The abuse of religion is not religion.

"My loved Agnes, do you not know that the divine religion which you have left, teaches devoted love to God, the strictest integrity in our intercourse with others, the most delicate purity in thought, word, and deed, and the most disinterested charity:—charity which extends to covering the failings and faults of others, and to suppressing any word or making any sacrifice rather than hurt or displease another? This is its spirit. Will you for truth's sake consider seriously whether you would rather die a Catholic or a Protestant? And will you say every day the following lines?

'If I am right thy grace impart,
Still in the right to stay ;
If I am wrong O teach my heart
To find that better way.'

You would perhaps tell me that *you have judged the tree by what you saw*, and I would answer that you have not seen even a branch, but only a few leaves. My loved Agnes, are you not a little afraid that you have been unfaithful : do you not think that *God permitted the trial to prove your faith* and to preserve you from giving to creatures your affectionate heart, which he made for himself ; and do you not think that he has also *permitted those on whom you leant to turn as the frail reed and pierce you through* to teach you to confide in Him alone ?

"Some 'Sisters of Charity' will probably be soon in Boston : you will go to see them, I hope. I purpose to go to St. Joseph's on Tuesday ; and to remain for at least six weeks. You say my letters want simplicity ; please to tell me in what particular : my heart disowns the charge.

"May God direct and bless you, is, my dear Agnes, the prayer of

"Your affectionate friend,
"ANN JANET KENNEDY."

[The above is post-marked "N. York, April 21. Paid 18 $\frac{1}{2}$." "Miss Mary Agnes Reed. Care of Mr. Luther Rand, Faneuil Hall Market, Boston."]

Miss Reed has attempted to get letters to Miss Kennedy since, but has been unable to do so. Last April two gentlemen called on Miss K.'s mother in N. York (who is a Catholic, as is all her family) with a letter from Miss Reed to the daughter. Mrs. K. stated that her daughter had been in N. York in 1832, but in April of that year was sent to the Francis Xavier Academy in Alexandria. Mrs. K. admitted that her daughter had received one or two letters from Miss Reed. She offered to send Miss Reed's letter to her daughter, but this was declined, as it was known that no letter could reach her there but through the

hands of her spiritual jailers. The gentlemen proposed to send to Alexandria and make inquiries, upon which Mrs. K. said she was not certain her daughter was there, but expected she had gone to the Nunnery at Emmetsburg, Md. [The Superior now says her Convent name is "Mary Paulina." This is all we have been able to learn. The gentlemen who saw Mrs. K. spoke of Miss Reed's book. Mrs. K. admitted that her daughter was meant by Mary Francis, nor did she deny the accuracy of Miss Reed's statements relating to her.]

Note.—The assertions on page 17 of the "Preliminary" are wholly unfounded. If by "Mrs. S." is meant Mrs. Sanborn, that lady says that Miss Reed never lived with her as a domestic. She has done sewing for her.

Mr. and Mrs. J. B. Russell say, that the allusion to their names is an entire misrepresentation. Eight or nine years ago, Mrs. R., in feeble health, with a young child, was left without assistance in her nursery. An apprentice of Mr. R. whose guardian lived in the same house with Mr. Reed, thought that Mrs. Reed would permit one of her daughters to assist Mrs. R. a short time. He made the request, and Rebecca, then about twelve years of age, came and remained with Mrs. R. a few weeks. Her sole employment was tending the child. How far this constitutes a *domestic*, the public must judge. It is not known that she ever so lived in any family before or since. She did not leave Mr. R. clandestinely, nor was there any thing on her part improper. Mr. and Mrs. R. add that during her residence with them the veracity of Miss Reed was never suspected, and her deportment was perfectly proper for a child of her age.

The father of Miss Reed states that his daughter Rebecca was in the practice of reading in the evening the Family Prayers of the Episcopal Church. This confirms page 53 of the Narrative.

CONCLUSION.

So much space has been occupied in giving the preceding detail of facts and argument, that the committee are under the necessity of curtailing and laying aside much of the matter which has been placed in their hands, tending to confirm the Narrative of Miss Reed, and to expose the pernicious system of cloister education. There are also many minor points passed over, in the Superior's Answer and in her "Preliminary," all of which could be most effectually and circumstantially disproved and discredited, wherever they invalidate a single fact stated in the "Six Months." It would render this little work tediously minute, to answer all the captious denials and insinuations, unsupported by fact or argument, which may be found in the Superior's pamphlet, though the materials are in our hands to do this, down to the smallest item. We are obliged to omit a whole chapter which we have collated from the writings, language, and testimony of the Superior and her assistants, the Bishop, Father Byrne, and others, involving them in palpable self-contradictions and mutual contradictions, (in addition to those running through this work,) which go still farther to show that they cannot be relied on in their contradictions of Miss Reed, in defence of Catholicism. The principal remaining facts, founded on the di-

rect testimony of individuals, corroborating the Narrative in the most conclusive manner, are condensed in the annexed APPENDIX, to which we invite particular attention. We could not diminish its size without materially injuring the chain of proof, and this will account for the increased number of pages in the Supplement.

In examining this whole work (which has been collected with very great labor, arising from the reluctance of individuals to state facts publicly, the minuteness of research and the extreme caution with which the committee have arrived at every conclusion) we only ask the public to apply to the Superior and her supporters the test they ask to have applied to Miss Reed, viz.: "It is a well established rule of law and common sense, that if a witness be convicted of a wilful falsehood in one fact, he is not worthy of belief in any other."

And further,—in making up their judgment of Convents and cloister education (from which we trust that New England, at least, is relieved forever; and that the march of public sentiment, without violence, will soon carry this blessing all over the Union) we ask them also to take the rule adopted by the Superior herself, viz.: "that if the accounts of the Ursuline Community as found in Miss Reed's book are *true*, it is not surprising that it should become *odious in popular opinion*." We then ask, after the careful perusal of this testimony, "Is not the Narrative of Miss Reed TRUE?"

APPENDIX

OF NOTES AND CERTIFICATES.

[These notes are compressed greatly within the original design.]

Note A, p. 11, *Growth of the Catholic Church.*

THE Roman Catholic Church in Boston was consecrated by the Bishop of Baltimore, John Carroll, in 1803. Up to the year 1810, there were in the United States but one Roman Catholic Bishop in Baltimore, and one we believe in New York. In 1810, the first Catholic Bishop of Boston was consecrated in Baltimore, in consequence of his nomination to that See the 8th of April, 1808, by Pius VII., (the Pope of Rome,) who at the same time erected the See of Baltimore into an Archbishopric. The first Bishops of Philadelphia and of Bardstown were also consecrated in 1810. John Cheverus, the first Bishop sent by Pius VII. to Boston, was a *foreigner*, never became a citizen, was always a subject of the Pope, and was recalled by him, as foreign ambassadors are recalled by their governments. He is now Archbishop of Bordeaux in France, and created a peer of the realm, for his services in America. What an inducement to Catholic Priests here to use all their powers in "putting an end to the Protestant heresy in the United States." Then they will all be created peers. The present "Hierarchy" of the Catholic Church in Europe and America, consists of six hundred and seventy-one bishoprics, fifty-five cardinals, and twelve patriarchs. The present Pope, who is seventy-three years of age, has created six new bishoprics, one in Belgium, one in Westphalia, two in the United States, and two in Naples.

Note B, p. 12. *Letter of the Bishop of Tuam and Subjects of the Pope.—Immigration.*

The following fact strongly confirms the statement of Miss Reed, relative to the contents of the Pope's letter to Bishop Fenwick. The Roman Catholic Archbishop of Tuam, in Ireland, writes thus:—

"I have infinite pleasure in assuring you that his Holiness the Pope has signified his intention of visiting his FAITHFUL CATHOLIC SUBJECTS in these countries, particularly Ireland, in the course of the summer, and as stated in his letter by Cardinal Wekl, I may expect his Holiness at my diocese on or about the 7th of June next."

If his Holiness has "faithful subjects" in Ireland, of course he has "faithful subjects" in the United States, and must be as anxious to visit the latter as the former. In fact, if he does not make his visit to Ireland very soon, he will find all his "faithful subjects" there migrated to America, where he will no doubt soon follow them. His "faithful subjects" are coming to us now at the rate of two hundred thousand per annum. In the last thirty years, *six hundred thousand* have found their way into the United States! From 1812 to 1821 the foreign importation of Catholics into the United States (for nine-tenths of the foreigners who come here are such, or become such) averaged but eight thousand annually. In 1830, it was twenty thousand annually, and in 1833, it is shown from custom-house returns, &c. to have been two hundred thousand! In 1834, forty-eight thousand foreigners were landed in the single city of New York alone, and in the same year one hundred thousand emigrants (though not all Catholics) have settled in the state of Illinois. Within two years, as has been ascertained from the custom-houses of the West, *six hundred Roman Catholic Priests* (chiefly from the abolished Monasteries of Portugal, &c.) have come to this country, and dispersed themselves over the valley of the West. [See an excellent article on "Immigration" in the April number of the North American Review, 1835.]

Note C, p. 13. *The Leopold Foundation.*

In the Roman Catholic Magazine and Review, for April, 1835,

published in Birmingham, England, (a copy of which is before us,) under the head of "Monthly Intelligence" of the "United States," is an article headed "The Leopold Foundation.—Rules of the Institution erected under the name of the Leopold Foundation, for aiding the Catholic Missions in America, by contributions in the Austrian Empire."

The first object of this institution is declared to be, "to promote the greater activity of Catholic missions in America." Every member engages to contribute a crucifix every week in promoting the true faith. A collector is appointed for every ten members; the collectors pay over monthly to the parish Priest, the Priests to the Deacon, and he to the Reverend Ordinary. "The most illustrious and reverend Lords Bishops of the whole empire" are authorized to forward the alms to the central power at Vienna, (which is Prince Metternick, under the protection of the Emperor of Austria,) who "undertakes the grateful office of carrying into effect this pious work in connection with FREDERICK RESE, now vicar-general of the Cincinnati Bishopric in North America," the funds to be applied "to the urgent wants of American missions."

Here we have the chain complete from the Emperor of Austria to his subject, an American Catholic Bishop! The members are to be constantly informed of the fruits of their munificence in the state of the Catholic religion in America! Pope Leo XII. granted by public letter to every member of the Leopold Foundation, "on the day on which they shall be received into the society, FULL INDULGENCE AND REMISSION OF ALL THEIR SINS," and once a month ever after, on condition that they pray to God, in some public church, for the extirpation of heresies! This grant is "endowed with perpetual efficacy," and is "dated at Rome, at St. Peter's, under the ring of the Fisherman, on the 30th day of January, 1829, in the 6th year of our Pontificate.

T. CARD. BERNETTI," and "is sanctioned by the royal leave, by his Sacred Imperial Royal Majesty Francis I., Emperor of Austria.

"VINCENTIUS SCHUBERT.

"Vienna, April 20, 1829."

It is estimated that this society sent to the United States in 1834 the sum of one hundred thousand dollars, and six hundred Catholic Priests! Over eight hundred Convents have recently been abolished in Spain, and the funds of this society will doubtless send all the disbanded Priests and Monks to the United States! This is no fiction. Bishop England, of South Carolina, who has recently returned from a Catholic mission to the Pope, says of his labors in Europe,—

"I have endeavored to interest several *eminent and dignified personages*, and have *continued* to impress with a conviction of the propriety of continuing their *generous aid*, the administration of those *societies* from which [this diocese] has previously received *valuable succor*. In Paris, and at Lyons, I have conversed with those *excellent men* who manage the affairs of the Association for propagating the Faith. This year their grant to this diocese (Charleston) *has been larger than usual*. I have also had an opportunity of communication with some of the council which administer the *Austrian Association*. They *continue* TO FEEL AN INTEREST IN OUR CONCERNS!"

Note D, p. 15. *Catholic Threats.*

"On returning from a journey a few days ago, I found on my table a number of the Protestant, containing a communication from a correspondent, asking information respecting a report he had heard of my being visited and threatened, &c. by a Roman Catholic. To this communication you append various remarks, and call on me for a declaration of the facts in the case. The affair in question happened nearly a year ago, but was never mentioned by me, unless I was questioned about it, but at one time, when only two or three persons were present. I never regarded it as seriously as others seem to do. The facts are briefly these: A person of common appearance, but fluent and confident, called on me, and without introducing himself, made numerous angry and impertinent observations respecting my edition of Thomas à Kempis' Imitation of Christ, in which every thing offensive to Protestant ears is omitted, and respecting certain pieces in the Christian

Watchman, in reply to articles in the Jesuit. He warned me to beware how I opposed the Church of Christ, assuring me that I could do it no harm, and admonished me, with significant shrugs, that if I persisted, 'there were more ways than one in which I could be made to suffer for it.' Though I had published some thoughts on the general subject of Catholicity, the pieces he alluded to were not by me. At the close, therefore, of a disagreeable conversation, I told him that I had never replied to any thing which had appeared in the Jesuit. He seemed astonished and pleased, made apologies, and left the study, assuring me that he would 'see to it that not a hair of my head should be hurt.' The Jesuit thenceforth ceased abusing me, and I heard no more of my visiter.

"H. MALCOM.

"Boston, Nov. 22, 1830."

The Toronto Patriot, of Upper Canada, says,—

"The fanatics of the United States must not suppose that the account for burning the Ursuline Convent in Massachusetts is by any means settled; and they must know very little of human nature if they think it ever will be. Such violent outrage upon common sense, common decency, and the common rights of man, is sure to meet a condign reward. The fanatics have wantonly and deeply injured and insulted the Catholics, and *the Catholics will revenge!*"

"A zealot openly declared within a few days past, that if he could get clear of the law, he would cut the throat of a certain citizen of this city, because said citizen advanced doctrines contrary to the dogmas of the Roman Church."—*Pittsburgh (Penn.) Herald.*

A highly respectable clergyman of the Protestant Episcopal Church permits us to relate, that in 1832 he was called to the house of a mechanic, where were two or three Catholic Irishmen drinking ardent spirit. One invited him to drink. The clergyman declined, and advised him to throw it away. "Are you a *Catholic?*" he inquired. "Yes, I am." "Then," said he, "I will take your advice," and he threw the liquor away; but soon after, stepping behind the clergyman, he saw that his crown

was not shaven, and that he could not be a *Roman Catholic Priest*. "You are a villain, and so you are," he fiercely exclaimed; "you are no Catholic!" "I am a Catholic, as I told you, but not a Roman Catholic." "You made me throw away my glass," he replied, "and so you did. If I had you in the bush, I would soon break your head for you, and so I would, you villain that you are." After giving him some kindly advice, the clergyman left him.

We mention another among numerous like instances of threats of violence. An Episcopal clergyman, of the highest standing, relates, that a physician of eminence married a Catholic in one of the western states, who, by his influence, was converted to Protestantism. The father and brother of the lady were so enraged, that they came to the house of the doctor and threatened his life. On going away, the father said to his son-in-law, "I will never be satisfied till I have washed my hands in your heart's blood!" The physician, who was then living in Washington county, was obliged, for his own safety, to move a great distance to the town of Paris, where he now resides.

Notes E, F, and G, are omitted for want of space, not being important.

Note H, p. 42. *Extract from the Jesuit's Oath.*

Bishop Fenwick, of Boston, was formerly president of the Georgetown College of Jesuits, and a member of that order, if not at the head of it in this country. When questioned as a witness in court, by Mr. Farley, whether he was a Jesuit, he evaded it by saying that a Jesuit could not be a Bishop, it being a different order, but he did not say that he had been a Jesuit, which was the fact. We subjoin an extract from the "*Oath of secrecy devised by the Romish clergy, as it remaineth on record in Paris, among the Society of Jesus*:"—

"That by virtue of the keys of binding and loosing given to his Holiness by my Savior Jesus Christ, he hath power to depose heretical kings, princes, *states, commonwealths, and governments*, all being illegal, without his sacred confirmation, and that they may safely be destroyed. There-

fore, to the utmost of my power, I shall and will defend this doctrine, and his Holiness' rights and customs, against all usurpers of heretical or Protestant authority whatsoever; especially against the now pretended authority and church of England, and all adherents, in regard that they and she be usurpal and heretical, opposing the sacred mother church of Rome. I do renounce and disown any allegiance as due to any heretical king, prince, or state named Protestant, or obedience to any of their inferior *magistrates or officers*. I do further declare that the doctrine of the Church of England, and of the Calvinists, Huguenots, and of other of the name Protestants, to be damnable, and they themselves are damned, and to be damned, that will not forsake the same. I do further declare, that I will help, assist, and advise all, or any of his Holiness' agents in any place, wherever I shall be, in England, Scotland and Ireland, or in any other territory or kingdom I shall come to; and do my utmost to extirpate the heretical *Protestants' doctrine, and to destroy all their pretending powers, regal or otherwise*. I do further promise and declare, that notwithstanding *I am dispensed with to assume any religion heretical* for the propagation of the mother church's interest, to keep secret and private all her agents' counsels from time to time, as they intrust me, and not to divulge, directly or indirectly, by word, writing or circumstance whatsoever, but to execute all that shall be proposed, given in charge, or discovered unto me, by you my ghostly father, or by any of his sacred convent. All which, I, A. B., do swear by the blessed Trinity, and blessed Sacrament, which I am now to receive, to perform, and on my part to keep inviolably; and do call all the heavenly and glorious host of heaven to witness these my real intentions to keep this my oath."

The order of Jesuits, who are bound by this oath, was re-established in 1814, by Pope Pius VII., who is especially commended for this and other acts in the "United States Catholic Almanac, for 1834."

Contradiction between Bishop Fenwick and Bishop England.

Zebedee Cook, Esq. in his speech in the Massachusetts Legislature on the Convent Bill, said,—“I have the authority of

Bishop Fenwick for saying that he never knew a *cent* received from the Pope for either a Convent, a church, or any thing else in the United States!"

Bishop England, of Charleston, S. C. on his recent return from Europe, published an address, which Bishop Fenwick must have seen before he made the above extraordinary statement to Mr. Cook. We give an extract from Bishop England, which demonstrates beyond cavil that either he or Bishop Fenwick have asserted what is *not true* in this particular. As both the Bishops are "*infallible*," and plumply contradict each other, we are unable to settle the question between them. We can only say, "*Non nostrum tantas componere lites*," as Virgil does of the quarrels of the gods.

Bishop England says:—"The Propaganda in Rome, though greatly embarrassed, owing to the former plunder of its funds by rapacious infidels, has this year contributed to our *extraordinary* expenditure, (in the United States,) as HAS THE HOLY FATHER HIMSELF, in the kindest manner, from the scanty stock which constitutes his private allowance!"

This same Bishop England brought over a bevy of imported nuns, at the same time he speaks of receiving the bounty of the Pope; and yet, says Bishop Fenwick, the Pope never gave a *cent* for a Convent in the United States!!!. The truth is, as stated to us by an eminent clergyman at the West, the immense sums sent here from Europe go chiefly to establish Catholic colleges and Nunneries. But little goes for churches. The Catholics contrive to get their churches built principally by contributions from Protestants.

Note I, p. 66.

Efforts were made, out of the Investigating Committee, to prevail on that committee to strike from their report the censures it contained upon Miss Reed, in which event we believe her Narrative would have never been published. The sub-committee of the Boston Investigation, on publication, were called on before the report was printed, and in a judicious spirit of candor agreed to strike out all offensive allusions to Miss R.

Why they did not do so the author of the Superior's "Preliminary" can tell. Their note, addressed to a gentleman, not a member of the committee, gave the following reasons :—

" 27th Sept. 1834.

" To——. Sir, upon submitting the alterations proposed yesterday, to several members of the committee, we find the opposition to them to be such, that we shall not take measures for proposing them to the committee at large, without whose concurrence they of course cannot be made.

" Respectfully,

" HENRY LEE,

" CHARLES G. LORING,

" ROBT. CHAS. WINTHROP."

Note J, p. 70. *Thayer, the founder of the Charlestown Convent.*—MODERN MIRACLES.

Any one who wishes to see how degraded the human intellect may be made by Popish superstitions, should buy a nine-penny pamphlet at the Catholic bookstore, called "An Account of the Conversion of the Rev. John Thayer, formerly a Protestant Minister of Boston, written by himself." He was the founder of the Convent, and, in addition to what is related in the text, gives the following evidence of his stupid credulity, which, it must be recollected, is now sold for *gospel* in the Catholic bookstore of Boston, under Bishop Fenwick. It shows how ignorant the Superior's "Preliminary" was of Catholicism, when he undertook to question the "O'Flaherty miracle" in Miss Reed's Narrative, (p. 58.) The founder of the Ursuline Nunnery says that he examined the miracles of Labre, wrought at Rome in 1787, and was fully convinced of their authenticity !

" One of these persons, (he adds,) a *Nun*, in the Convent of St. Appolonia, had burst a blood-vessel. She daily grew weaker and weaker, for the space of eighteen months, and at length was so reduced that she could bear no nourishment. She invoked venerable Labre ; took with a *lively faith a draught*, into which one of his *relics* had been *dipped*, and WAS CURED IN AN INSTANT ! The same day she went to choir with the rest of the Religious, ate without feeling any

pain, and with ease performed the *most painful offices* of the Convent. This was attested by the **SUPERIOR AND SIX OTHER NUNS** of the *same* Community." [We need not wonder, after this, at any thing the Superior and Nuns of Mount Benedict will testify against Miss Reed!] "I often saw the Nun (says Mr. Thayer) who had been cured, spoke to her, and found her in perfect health and strength. Not content with these proofs, I visited *the physician (?)* who had attended her during the whole course of her illness." [Qu. ? Dr. Thompson!] "*He confirmed all that the Community had said, (?)* and added that *he was ready to take his oath* on the Gospel that the illness was *naturally incurable*. I continued to see the Nun during the rest of my stay at Rome, for about four months. I had time to convince myself that her cure was lasting, and at my departure I left her in perfect health."

A note to the above says—"When Mr. Thayer had published the first edition of this Narrative, a minister of the Protestant Episcopal Church wrote to him that he was astonished that he should mention in this enlightened age the miraculous cure of a Nun; to whom he answered, 'Facts, sir, are facts, in an enlightened as in an ignorant age.'" He also adopts the following declaration as an argument:—

"The Catholic Church boasts of miracles as great as those recorded in the Gospel, and proves them by numberless competent witnesses. If we reject *these*, to be consistent we must also reject those of the Gospel, which equally lean on human testimony."

The Superior should have taught her Protestant Papist "Preliminary" better than to doubt modern Popish miracles. The Lives of the Saints are full of them. You will find an edition of twelve large volumes in the Boston Catholic bookstore, published Jan. 29, 1833, and approved by fifteen Catholic Archbishops and Bishops, who say, we "do most earnestly recommend the same to the clergy and laity of our respective dioceses. We assure them of the exceeding *utility* of this most pious and learned compilation, and are glad to express an ear-

nest desire that a copy of it may be placed in the hands of every family."

We have extracted more than fifty modern miracles from this work, to which Father O'Flaherty's is mere child's play, but we must omit them. A small and popular Catholic volume, called "The End of Controversy," is full of modern miracles. See especially page 202, where it says, "the banishment of the French clergy was predicted, long before it happened, by the holy French pilgrim Benedict Labre, whose miracles caused the conversion of the late Rev. Mr. Thayer, an American clergyman," [the *enlightened* (?) founder of the Convent !]

The Superior's "Preliminary," p. 31, says that Miss Reed foretold the destruction of the Convent. This is not true, but foretelling is a common affair with the Nuns, as the "Preliminary" may learn by turning to page 202 of "The End of Controversy." The Right Rev. John Milner there says—"I have had *satisfactory proof* that the astonishing catastrophe of Louis XVI. and his queen, in being beheaded on a scaffold, was foretold by a Nun of Fougères *twenty years* before it happened !"

This same Catholic doctor gravely tells us that in 1817, Joseph Lamb, near Manchester, England, whose spine had been broken by a fall three years before, so that he had never walked a step, had the sign of the cross made on his back, near Wigan, by the dead hand of F. Arrowsmith, a Catholic Priest, who was executed for his religion in the reign of Charles I. In an instant he got up and walked, and threw away his crutches, and has been well ever since. This is attested by two Catholic Priests in England ! Mary Wood, of Taunton, England, who had a withered arm, caused by cutting the muscles and tendons, was cured instantly in 1809, by laying on the diseased limb a piece of moss from St. Winefrid's well ! The account adds, that Mr. Woodford, the *physician*, was so affected at the cure that he shed tears, and declared it a special interposition of Divine Providence ! [These Nuns seem to have a miraculous influence over all their *physicians* (?)].

Winefrid, White, a young woman of Wolverhampton, for three years had an incurable curvature of the spine. She said her

prayers and bathed in a certain fountain, and "*in one instant of time, on the 28th of June, 1806, found herself free from all her pains, so as to be able to walk, run and jump like any other young person.*" She continued well for twelve years, when last heard from, in 1817. Page 202 of "*End of Controversy,*" it is solemnly stated that in 1808, St. Angela de Mercis, foundress of the *Ursuline Nuns* of St. Mary of the Incarnation, was *canonized* at the See of Rome, it being "*proved with the highest degree of evidence,*" that one of her miracles "*consisted in the cure and restoration of an amputated breast of a woman, who was at the point of death from a cancer.*"

The quack doctors must have studied the modern miracles of the Catholic Church for models of their chaste advertisements!!

We have a miracle, well attested, much nearer home than these. A highly intelligent and respectable clergyman, of the Protestant Episcopal Church, has given us in writing, with his name, the following fact, which came under his own observation.

"There is a man now living in my parish (April, 1835,) who believes himself to have been cured of the epilepsy, by some extraordinary power exerted upon him, about two years since, (1832) by a Roman Catholic Priest. The Priest promised to remove his malady upon the condition that he would never again enter a Protestant place of worship. I have not been able to induce him to return to our worshipping assemblies. A few weeks since I baptized his infant child, but he could not be prevailed upon to be present. He fears that if he should attend any Protestant service, the epilepsy will visit him again."

THE O'FLAHERTY MIRACLE.

[The Superior's "Preliminary" asks for corroboration of Miss Reed in this extraordinary fact, (p. 58 of her Narrative.) He shall have it, from a source he and Mrs. G. cannot gainsay; and which also confirms what Miss Reed says of baptism, and shows how anxious the Catholic Priests were to have her become a Nun.]

"In 1831, about the time of the controversy between the Roman Catholic Dr. O'Flaherty and the Rev. Dr. Beecher, Miss Ann Ward and myself, having a wish to be informed and to make inquiries relative to the forms of the Roman Catholic Church, we called on the Rev. Dr. O'Flaherty, at his study in the Roman Catholic Church at Boston, and while in the study some questions were asked him by us jointly, touching *the power of performing miracles*. He responded by saying that the power so to do was in the Roman Catholic Church; and he then proceeded to state what he, together with Father French, had done; viz. that a lady came to them who was *entirely blind*, she having full confidence in their power to restore her to sight. He, Dr. O'Flaherty, says, that after her giving such assurances of faith, one of them put his hands over her eyes, and the other commenced praying, and so continued for some time, and that her eyes became "convulsed and seemed as if they would start from their sockets." At this juncture, there being something held before her eyes to ascertain if she could discern any thing, on being asked, she answered, but imperfectly. They then continued praying, and before she left the church she saw plainly the ornaments on the altar. And she ever after had her sight perfectly.

"We also, among other questions, asked him concerning *baptism*, as we had been informed as to those who wished to become Catholics, from being Protestants, that it was necessary to be rebaptized; and he answered, that any one that was not baptized in the Catholic Church could not see the light of Heaven, not even an infant. We also asked many other questions and received answers.

"Dr. O'Flaherty wished us to become Catholics, and to induce us, he stated that at that time there was a young Protestant lady, who had been persecuted by her friends, whom she had left, and was received into the protection of Catholic families, and was *like to become a Nun*. He also lent us some Catholic books; one was *Proofs of the True Church*, the other *Reasons why every one should become a Catholic*, with others whose titles are forgotten; but they were returned.

"T. M. FISHER,
"A. WARD."

The "O'Flaherty miracle" is quite a trifle to believe, in the wonder-workings of "Mother Church," as the Superior ought to have told her "Preliminary," whose Protestant education has left him so grossly ignorant of Catholic history. She knew better, but he being willingly deceived, she was willing to use him as an instrument to deceive Protestants, by letting him deny points of Catholic faith and practice, a denial of which, in a Catholic country, would subject the Superior or any one else to be sent to the Inquisition. The "Preliminary" talks of *credulity* about "miracles," a "bushel of gold," or any thing else, which Roman Catholics are told by the Priests to believe, as if they were allowed to exercise reason, when the only reasoning with them is the "Short Way" taught in Bishop Fenwick's Catechism, p. 34. "Q. Are we bound to obey the commandments of the church? A. Yes; because Christ has said to the pastors of his church, he that hears you hears me, and he that despises you despises me. Q. Can the church err in what she teaches? A. No, she cannot err in matters of faith."

What this "matter of faith" is, we find *practically* laid down by a father of the Council of Constance, who said to John Huss, "Should the sacred Council declare you to be *one-eyed*, you, having *two good eyes*, would *signify nothing*! you must own yourself *to have but one eye*." John Huss could not come up to this mark any better than the "Preliminary" can believe the story of the bushel of gold, and to strengthen his faith the Council of Constance burnt John Huss alive in 1415.

In an interesting volume of "Letters on Silesia, by His Excellency John Quincy Adams," (first published in the Port Folio by a son of Mr. A. and thence collected in a volume by some British publisher and printed in London in 1804,) the following history is given of the celebrated church at Almendorf. "In the year 1218 a peasant, by the name of Jann, being *stone blind*, happened to pass before a hollow lime tree, and was *instantly restored to sight* by an irradiation proceeding from it, which upon inspection he found issued from a small image of the Holy Virgin in the hollow of the tree." (Mr. A. quaintly adds,) "Of this *fact* there can be no *doubt*, for it is represented in a *picture*, that

hangs immediately over the spot where the lime tree stood!" A chapel was built over it, and afterwards, by the credulity of the dupes who flocked there as pilgrims, was enlarged to a magnificent church. "Many a hundred thousand of poor blind people," says Mr. A. "have in the course of six centuries repaired to it for health. They have probably returned *at least* as blind as they came."

Note K, p. 72. *A convenient doctrine for licentious Priests.*

The learned and curious are referred to a Latin, Catholic authority for a most diabolically ingenious doctrine, evidently invented to screen licentious Priests from detection in the wickedness that human nature renders inseparable from the unnatural condition of hopeless celibacy which communities of men and women, who can meet when they please, in private confessionals, undertake to impose upon themselves. The book is St. Ligori Theol. Praxis. Confessarii, tom. viii. cap. vii. sec. 7. It is in Latin, and is fit to be translated nowhere but in Pandemonium. The substance of the doctrine, as far as it can possibly be alluded to here, is, that demons are able to assume the forms of men (Priests, for instance) from air, and to attach to other elements the similitude of flesh and palpableness and a kind of heat of the human body, and in this shape indulge desires; that a natural birth may be the result, in which the child will resemble the man whose form the demon assumed to effect his purpose, although the man so represented was entirely innocent, and in a "quiet sleep" when it happened. It is related that as late as 1781 a Nun was publicly burnt to death by the Inquisition at Seville, in Spain, for having had this pretended communication with a demon!

Note L, p. 78. *Men at the Convent.*

"CHARLESTOWN, 29th April, 1835.

"I, the undersigned, certify, that I have lived near the Convent between five and six years. I have at various times seen men going to and coming from the Convent between sunset and dark, and between daylight and sunrise, apparently the same persons. And I have also seen horses and chaises go to the Convent at different times, between

sunset and dark, seen a man get out, a porter take the horse and chaise away and put them up, return at daylight in the morning with them, and (apparently) the same person get in and drive off. And I do believe the said persons went there for the express purpose of staying all night at the Convent.

"JOHN BARTLETT."

"CHARLESTOWN, 27th April, 1835.

"I, the undersigned, certify, that on the last of September or first of October, in 1833, I had to rise very early to look for two of my cows which had strayed away the night before. When I awaked, the night being very light, I thought it was daylight, but was surprised on looking at my clock to find it one o'clock; however, as I did not feel sleepy, I concluded to go and make search for my cows. I first went up on Bunker Hill, then down over the Neck, from thence to the Convent gate. While at the latter place, I saw a man coming from the Convent down towards the street, (time about quarter before two,) took particular notice of him when about fifteen or twenty rods from the gate, and think it was the Rev. Mr. Byrne, but am not sure.

"H. BLESDILL."

Note M, p. 149. *The charge of Conspiracy.*

The "Preliminary" alleges that Judge Fay's letter (published in the Courier, charging Miss Reed with a conspiracy to destroy the Convent) "alludes to no conversation of Miss R. with any person in particular," and therefore that Mrs. Fay's name has been improperly introduced. To prove that Mrs. F. was the person from whom the judge must have derived the language he wrongfully put into the mouth of Miss Reed, we state the fact on the authority of a gentleman, whose name will not be withheld to substantiate it, that sometime in September, after the destruction of the Convent, Mrs. F. declared that Miss Reed said to her she hoped to be an humble instrument, in the hands of God, of the *destruction* of the Convent. "She also said that Miss Reed ought to be satisfied *now*, she had got the Con-

vent down. She had got her brother into trouble, and would not care if he was hung." In fact, a systematic effort, from the beginning, was made by many persons, to draw the public attention from the extraordinary elopement of Miss Harrison, and fasten the public odium upon the *supposed* friendless and defenceless Miss Reed. There is a principle of law on this point, well established, with which a learned judge ought to have acquainted himself before he incurred its penalty, viz. that "a conspiracy to charge any with a crime, and falsely to affirm that he is guilty, even without procuring or intending to procure any indictment or any process civil or criminal against such person, *is an indictable offence.*" Those too who in this country assail the character and veracity of others on the score of humble birth, should reflect how easy it might be to retort upon them; for—

"What can ennoble fools, or knaves or cowards?
Alas, not all the *blood* of all the *Howards.*"

Note N, p. 150.

Miss L. B. recollects that Mrs. F. came into Mr. Adams' school, just before the singing was over, and after it was closed she had a conversation with Miss Reed. Mr. A. also recollects Mrs. F. calling for Miss Reed at the school-room. He did not think that Miss R. wanted an interview with Mrs. F.

Note O, p. 154. *The Conversation with Dr. Thompson, and his Affidavit.*

The "*unlawful*" affidavit of Dr. T. the physician of the Convent, published in the Superior's Appendix, wherein he labors to represent Miss Reed as "an artful girl, in reality telling nothing, yet insinuating dreadful things," is entirely explained away by the following statement of all the facts in that conversation, which confirm Miss R. in every essential particular.

"Miss Reed wanted to be introduced to Dr. Thompson, when he should call at Mr. Blanchard's, where he attended Mrs. B., a lady who was sick there, and Mrs. C. was her nurse. Miss R. wished to see the doctor, as was understood by those ladies, to whom she had previously told the circumstance, because the Superior had said she had paid four hundred dollars expenses for Mary Magdalene, &c. and she

wanted to know how much the Superior had paid Dr. T. When Dr. T. called Miss Reed was introduced. She asked him whether he had ever seen Mary Magdalene when sick. He said he saw her *once only*, and considered her incurable. Mrs. B. and Mrs. C. are entirely sure that Dr. T. said he never saw Mary Magdalene *BUT ONCE!* Mrs. B. recollects a question was put to Dr. T. by Miss Reed relative to the sum paid by the Superior for the sickness of Mary Magdalene. Dr. T. appeared to evade it, and he gave no answer. Then Miss R. said—"Doctor, *no one* can tell what that poor creature suffered." Whether Dr. T. questioned her as to the kind of sufferings they do not recollect.

"Mrs. B. and Mrs. C. both distinctly recollect there were no entreaties on the part of Dr. T. and no evasion on the part of Miss R., or any refusal to answer a question. Miss R. had always said to Mrs. B. and Mrs. C. that the causes of the sufferings of Mary Magdalene were penances and austerities. Miss R. did not attempt to make it appear that there was any thing more than what she had stated as to the austerities and penances.

"Charlestown, June 6, 1835."

Dr. Thompson says in his affidavit that the assertion of the committee that "even the physician, as we understand, never saw any of the Religieuse, to prescribe for them in their private apartments," "is *unqualifiedly false!*" How so, doctor? In your affidavit you say, "I visited Martha in her own apartment, and attended her there till she died." But Martha was a *lay* Religieuse, merely a domestic, and not one of the *chosen* Religieuse. You nowhere say that you ever saw Mary Magdalene, and in presence of three witnesses you have declared that you only saw her *once*, and then considered her incurable. Now, sir, you were the regular physician of the Convent from July 10, 1829, till its destruction in 1834, *five years*. We understand you received a salary, the Superior making the bills against the pupils in your name. The Superior says, (page 26,) "Before Mrs. Mary Magdalene left Ireland, she was pronounced to be consumptive, and she died *more than one year* after she entered the Convent." During this "*more than one year*," while the poor girl was in a known consumption, you

were the regular physician of the Convent, and in all that time you say you saw Mary Magdalene *but once*, and then considered her incurable! From the high opinion we have hitherto entertained of you, we are desirous, for your own sake, of having it understood that you were not allowed to visit and prescribe for the chosen Religieuse in their private apartments; for if you *were*, and yet saw that poor, suffering victim of morbid seclusion and bigoted austerities *but once* in a whole year, you were wanting in common humanity.

Note P, p. 157. *Misrepresentation corrected.*

In scarce a single instance has any statement in the Superior's book been authenticated by those who are named as witnesses. The following is a striking instance where several direct assertions are expressly contradicted by the very person the Superior relies on for her "false facts."

We regret that in order to correct the false impressions which must be produced by the statement made in the Preliminary (p. 12) and in the Superior's Answer, (p. 42,) we are under the necessity of referring to a lady who was brought before the public, not only wholly unexpectedly to herself, but with a still greater violation of propriety, contrary to her declared wishes. The statement must have grown out of a conversation which took place at a morning call, and which has been misapprehended and misstated. We are allowed to say that Miss D. knows nothing to the discredit of Miss Reed or of her family; that she was never at the house of Mr. R.; that once, during Mrs. R.'s illness, Miss D. in her official capacity, furnished for Mrs. R. a quantity of linen for dressings and loaned a sick chair; that these are the only articles recollected; that Miss D. received only one note; that it purported to be from Miss R. and stated that Miss D.'s former domestic, Sarah Shea, was believed to be unhappy at the Convent, and requesting to see Miss D. on the subject; that nothing was said about getting Sarah Shea away from the Convent; that Miss D.'s reason for making no inquiries was not from any prejudice against Miss R. nor from a disbelief of her statement, but because it was a matter in which she, Miss D.

did not think it proper to interfere; that some time after Miss R.'s brother called; that he brought no message from his sister, but spoke of her desire to see the Misses D., knowing that Sarah Shea had been a domestic in their family; that he was desired to request his sister to call; that he replied, she was apprehensive of going out for fear of the Catholics; that no further communication took place till about a year afterwards, when Miss R. called with her sister, Mrs. Pond; that nothing was said (as has been represented) about getting Sarah Shea released, it being well known that she had then left the Convent; that Miss D. did not then, nor at any other time, express incredulity as to Sarah Shea having been detained there against her will; that Miss R. stated she believed Sarah Shea unhappy there, from seeing her often in tears, but that she could not ask the cause when she met her; that Miss D. has had no further communication with Miss R. directly or indirectly; that she never *saw* her before going to the Convent, except occasionally at public worship; that as respects Sarah Shea, she afterwards returned and lived as a domestic with Miss D. for a short time; that she never *said* that she was happy or unhappy when at the Convent; she never contradicted the above statement by Miss R. respecting her, but said that she cried from being in ill health, for which reason also she left the Convent.

July 21.

Note Q, p. 157. *Obscurity of Birth and Parentage.*

The Superior reproaches Miss Reed for "the extreme poverty of her parents," and suffers her "Preliminary" to question Miss R.'s veracity *because* "she is the daughter of a farmer, who has lived chiefly in Milk Row."

And who is Madam St. George? No one can tell whether she is the daughter of Stephen Burroughs or of Lord Burleigh. What account has she given of herself, that she is entitled to sneer at the daughter of an American farmer for obscure parentage? To a lady who once called to place two daughters under her charge, the Superior said, in presence of one of the daughters, that she was born in *Paris*, and in reply to the remark that her accent was not that of a French woman, gave the lady to understand that she left France when quite young. In

the Bunker Hill Aurora, of August 23, 1834, it is stated that "The Lady Superior is *Irish* by birth; was born in Belfast, of Protestant parents. Her parents, when she was but six months of age, emigrated to Canada. The Superior was educated in the Ursuline Convent at Quebec." In Buzzell's trial, the Superior testified, "I was born in Montreal!"

She also testified, in the same trial, "*I entered a Convent at the age of seventeen.*" Compare this with the following blunt contradiction of it, page 6 of her Answer.

"Though I am a foreigner, I was *not brought up in the seclusion of a Convent!* On the contrary, I was educated in the good *common schools* of the time, and *few females*, perhaps, have *travelled and mingled with the world* more than it was my lot to do, *before* I became a member of the Ursuline order."

That is, few females, in all their lives, have mingled so much with the world as Miss Moffatt did before she was a child of sixteen!

Then as to "obscure parentage." Who was the Superior's great patron Saint at Mount Benedict? St. Augustine, to be sure, who was "the son of Patritius, a citizen of *mean rank.*" The Lives of the Saints abound with canonized paupers and menials.

The father of St. Catherine was a dyer. The parents of St. Veronica, of Milan, maintained their family by hard labor. The Saint herself used to weed and reap in the fields. "Her father's narrow circumstances prevented him from giving his daughter *any schooling, so that she never learned to read.*" [The Superior, after this example of a learned Saint, should say nothing about "ignorance."] St. Anthony, the founder of Monachism, "was totally ignorant of every branch of literature." St. Macarius, the elder, was brought up in tending cattle, &c. &c. We could give a volume of like examples. The Lives of the Saints, which was required to be read by the Nuns and pupils at the Convent, abounds in indecent passages, that no young lady ought ever to read.

The Bishop, he it remembered, testified that his objection to having parts of the *Bible* read by the laity, was their indecency! And yet he puts into the hands of young girls at Convents such licentious stories as those of St. Mary of Egypt, Didimus and Theodora, St. Agnes and St. Agatha, in the stews, and St. Thomas of Aquino and "the impudent young woman, very beautiful and very insinuating," who was shut up in his chamber to try him! The fathers in the Catholic Church, neverthe-

less, "boldly affirm that, except the sacred writings, no book has reclaimed so many sinners as the Lives of the Saints!!"

Mr. Trapp, in his *Pictures of Italy*, relates that in Venice it is a regular custom with the girls of pleasure to "observe most strictly their fasts, go daily to mass, and have their special tutelary Saint, under whose auspices they exercise their profession with a good conscience."

Note B, p. 161. *Misrepresentations corrected.*

The unauthorized and false allusion of the Superior's "Preliminary" (p. 29) to the Rev. Henry Jackson, of Charlestown, and his family, is thus disproved, by their permission; connected with an unasked and most honorable testimonial of Miss Reed's veracity.

"By the particular request of Mrs. Jackson, Miss Reed loaned to her her manuscript, which was seen by two or three individuals only, who came to her house as visitors. Though the manuscript was there several weeks, yet Mr. J. did not read it. One or more persons heard the Narrative spoken of, and were desirous that it should be printed. At a meeting of the Tract Society, in Mr. Jackson's congregation, about a year since, it was proposed that it should be printed and circulated as a tract. Mr. J. remarked that as Miss Reed was a member of another denomination of Christians he did not think that they were called upon to perform this service, and decidedly advised them not to take any measures for the purpose. Of this proposition Mr. J. knows not that Miss Reed was ever informed until she saw it in the Superior's Answer. Neither does he or his family know that she ever made any proposition for its publication till since the destruction of the Convent, and not even then except at the urgent invitation of several friends. Both Mr. and Mrs. J. have said that so far as they are acquainted, Miss R. has not pursued any measures hostile to any institution farther than her own convictions seemed to demand; that her appearance has been modest, delicate, and retiring; that she has sustained a fair moral character, and that they have no reason to doubt her veracity.

"Charlestown, June 5, 1835."

Of the same class of reckless falsehood is the following assertion of the "Preliminary," p. 30: "Another fact, showing

the contradictions and inconsistencies which she, as all *habitual liars*, run into, is, that within the year after leaving the Convent, *her father twice applied to the Hon. T. Fuller to call and see his daughter, with a view to publication*" [of her manuscript.] The annexed statement, from a letter signed by the Hon. T. Fuller, now before us, will show who is the "*habitual liar*" in this matter. He states that the reference to him in the Superior's Answer was made without his previous knowledge, and adds, —

"My impression is, that about two years since Mr. Reed did ask me whether a prosecution against the Superior of the Convent might not be sustained, and that he mentioned that a statement was prepared, or intended to be prepared, of his daughter's treatment and escape, and other circumstances in regard to the Convent. *Whether he mentioned any intention to publish the statement, I cannot distinctly recollect.* I never saw Miss Reed herself, to my knowledge, nor gave any advice in regard to the matter. Mr. Reed lived several years in a house which I let to him. His son, who I believe is an industrious man, and lives in East Cambridge, is his surety for the rent. They both appear to be industrious and worthy citizens. I have no knowledge of any other members of the family, and no personal knowledge of the subject generally.

"Groton, May 20, 1835."

The "Preliminary" asserts that Dr. H., of East Cambridge, left the manuscript "at two boarding-houses for indiscriminate use." Dr. Hooker's note annexed will prove who is "the habitual liar" in this assertion.

"EAST CAMBRIDGE, April 13, 1835.

"MISS R. T. REED,

"In looking over the Lady Superior's book, I find in the "Preliminary Remarks" reference is made to Dr. H. of East Cambridge. If by Dr. H. the writer intends to designate me, I wish to say that it is *not true* that your manuscript referred to has ever been read by me, or has ever been in my possession. Of course I cannot have left it at two boarding-houses.

"When you called upon me for professional advice in the spring of 1834, you spoke of the causes which might have produced your feeble state of health. Among others,

you mentioned your residence at the Ursuline Convent in Charlestown, the trials and difficulties you there had to encounter : which, you remarked, I would the better understand by reading your manuscript, containing an account of them.

"Yours, &c.,
"ANSON HOOKER."

Note S, p. 161, 169. - *Satan taking possession.*

The Lives of the Saints abound in this notion. Macarius once saw in a vision devils closing the eyes of the monks to drowsiness.

St. Teresa, after her famous fight with the devils, says she saw them sometimes afterwards, but they were afraid of her, so that she "made no more reckoning of them than of so many flies!" St. Theodosius built an infirmary for those who had fallen under the power of the devil for rashly engaging in a religious state. St. Euphrasia, (virgin,) when assaulted by any temptation, "immediately discovered it to the Abbess, to drive away the devil. The discreet Superioress often enjoined her, on such occasions, some *humbling and painful penitential labor*, as sometimes to carry great stones from one place to another, which employment she once, under an obstinate assault, continued thirty days with wonderful simplicity, till the devil, vanquished by her humble obedience and chastisement of her body, left her in peace."

[The above is proof conclusive that the Superior had the power to impose penances on Mary Magdalene, Miss Reed and others.] At the Convent of La Vernia, in Tuscany, founded by St. Francis, "on a narrow path that runs along the edge of an immense precipice you see the marks of divine interposition, by which the holy Saint was rescued from the hands of the devil."

Note T. is found in Note C. C, p. 230.

Note V, p. 164. *Confirmation of Miss Reed by Miss Stimson.—Voluntary Sufferings and Penances.*

A respectable lady of Boston, who was intimately acquainted with Miss Stimson, had several conversations with her, soon after she left the Convent. Miss S. has since deceased. We are authorized to say that—

"Miss Stimson, when speaking of Mary Magdalene to the lady who related these particulars to Messrs. I. H. Appleton

and M. B. Pollard, said it made her heart ache to see what that poor creature suffered, but that it was considered by the Religious, that the more one suffered, the more the merit. No notice was taken of sickness. Mary Magdalene would frequently come into the refectory, without scarcely tasting food, and Miss Stimson said she could not conceive what kept her alive. The lady from whom these facts are derived one day informed Miss Stimson that Mary Magdalene was dead, for she had read it in the newspaper. Miss S. replied, 'I am glad of it, for now her sufferings are at an end.' [This, be it remembered, was some time before Miss Reed left the Convent.] "Miss S. further stated, that the Nuns were not allowed to speak to each other, except on Catholicism, and they were so narrowly watched they could get no opportunity to converse either in their walks or during recess. 'I was not allowed,' said Miss S. 'to use my judgment or reasoning powers on any subject. I was instructed to believe every thing told me by the Priest or Superior, and to subject my mind entirely to them. It was impossible for any one to live any length of time in their way. The Nuns were all pale and thin. Their fare was of the worst kind. We had bad meat, bad butter, and the coffee was very bad.' [The Superior fared better. A bill has been seen in which she was charged with a quantity of oysters.] "Once, in conversation, allusion was made to the meditation garden. Miss Stimson said they always walked demurely there, without speaking to any one. Miss S. stated distinctly, that she had frequently kissed the Superior's feet, and that the Nuns often prostrated themselves before the Bishop and Superior." [Miss Mary Benedict evaded this question in Buzzell's trial, by saying that the Nuns never prostrated themselves on the ground. It was the floor, no doubt!] "Miss S. further stated that when she left the Convent, the Bishop and Superior promised to send her to Emmetsburg or Canada, but did not fulfil their promise. Miss S. also remarked, that the Superior had no business with her heart, and no right to search into her thoughts, for she could not control them.

"The lady from whom the above is derived had frequent conversations with Dr. O'Flaherty, who said of Miss Stim-

son, that she had a strong mind, and reasoned the most logically of any woman he ever knew." [As a proof of this, we have in the hand-writing of Miss Stimson an able argument against Catholicism, addressed to a Catholic Priest, probably Dr. O'Flaherty himself.]

Further : to prove the nature of the austerities at Nunneries, it is only necessary to turn over the leaves of the Lives of the Saints, which are read there to delude young and romantic minds. St. Syncletina bore a cancer "with such a desire of suffering, that she feared the physicians would alleviate her pains. St. Paula lay on a stone floor, and desired a cruel separation from her children." This same "illustrious widow reprimanded neatness of dress, which she called *an uncleanness of the mind*." [Such an example ought to have reconciled Madam St. George to Miss Reed's two "silk gowns," which she so *uncanonically* burnt up, as she pretends, because they were dirty !]

St. Wereburg (virgin) remained in the church in prayer, either prostrate on the ground or kneeling, till daylight, often bathed in tears. She never took more than one repast in the day. [Here was an example for Mary Magdalene, and of course her sisters, the Nuns Mary Austin, and Mary Joseph, as well as the Roman Catholic Caroline F. Alden, would testify that she was treated with "extreme tenderness." Miss Alden says she saw "nothing to disapprove." How could she, being a devout Catholic, disapprove of Mary Magdalene's austerities, which were to make her a saint ?]

Note W, p. 164. *Power of the Superior.—Abject Submission to the Bishop.*

The Superior pretends that the Nuns at Mount Benedict might have deposed her at pleasure. This cannot be true, for she says, in a note by her in R. S. Fay Esq.'s "Argument," p. 36, "I, as Superior of the Community, am the present proprietor (of the Ursuline property,) acting for and in concert with the members, BUT WHEN I DIE the privilege is transferred to the one who succeeds me, and she enjoys the same right, as *fully* and as *justly* as I now do." It is, therefore, an office for life.

The Preliminary asserts that Convents, &c. are complete *democracies*. What sort of a *democracy* Catholic Bishops hold

to, may be inferred by the following fact, which also goes to prove the truth of what Miss Reed has said of the humiliations at the Nunnery.

"I certify that I, as a collector of taxes of the town of Charlestown, and in pursuance of my duty, called on Bishop Fenwick, at his study, to collect the tax on the Convent property for the year 1834, after the Convent was burned. The Bishop was unwilling to pay it, and said there was infamy enough resting on the town already, but if the town persisted in the payment of the tax the whole country should know it. While we were conversing respecting the tax, the Rev. Mr. Byrne, a Catholic Priest, came into the study, and knelt down and kissed the back of the Bishop's hand, after which he rose and addressed him.

"SOLOMON HOVEY, JR."

Note X, p. 165. *Dogs of the Convent.*

The story of the dogs, which the Superior denies through her Preliminary, is most satisfactorily proved by the following:—

"CHARLESTOWN, April 28, 1835.

"We certify that we went with another female [Mrs. Lamson] to take a walk in the Convent grounds, sometime in June, 1834, not knowing that any one was prohibited from walking peaceably on the grounds. We crossed the grounds, and were going down towards the fence, by the canal, when we saw a man coming up to us," [this was Peter Rossiter, who was afterwards attacked by Buzzell] "and hallooing to us to go back the way we came. He was followed by large dogs. Being very much frightened, we ran to get over the fence. We got over the fence, but our companion, not being so quick, the man came up and *took hold of her violently*, and in trying to *pull her back tore her glove from her hand, with some of the skin*, pulled her to the ground, and attempted to drag her back, the dogs being about her at the same time, but seeing some persons coming from the brick-yard towards him, he let her go and retreated.

"MARY A. PILLSBURY.

"HARRIET L. PILLSBURY."

The "Preliminary" asks, "Did any one of Mr. Kidder's family see the Convent men searching the canal with long poles, and

tracking her with dogs?" He shall have an answer, to the point. The following particulars were related to two gentlemen, who called for that purpose.

Mrs. Kidder and family recollect that Mr. Philander Grey, who was then working for Mr. Kidder, came into the house, after Miss Reed was there, and mentioned the Irishmen being on the canal with poles, appearing to be searching, and that the dogs appeared to follow the track of Miss Reed to the house. The following has been read to Mr. G., who said it was the fact.

"At the time Miss Reed left the Convent, I was working for Mr. Kidder, at the toll-house. I saw the Irishmen appear to be looking along the canal with poles for something, and I told it in the house, while Miss Reed was there. She was much frightened, and appeared much afraid they would come after her. I distinctly recollect seeing the Convent dogs coming down the side-hill.

"June 6, 1835."

Daniel T. Kidder was at school when Miss Reed escaped. He heard the alarm bell of the Convent ringing. When he got home, he found Miss Reed at his father's, and afterwards heard it mentioned that the Irishmen were searching the canal with poles. He has seen the Bishop and Superior playing with the Convent dogs. Sometimes there were three dogs, one black, one white, and one curly. They were full-sized dogs.

Mrs. K. and her daughter state, that they first saw Miss Reed prostrate by the fence, without knowing what it was, till she arose and came to the house. The daughters then knew her, having seen her before, and going to the door they found her prostrate on the door-step, asking if they were Protestants, and begging protection. Her hair had been cut off close, and she wore a tight flannel cap, a linen cap over it, and a black silk veil like over her head; a long habit, so as to be held up when she walked, her wrist wounded and bloody, and the blood running down her face. She was in a great excitement, and in much fear of being pursued and carried back, and begged they would protect her.

Note Y, p. 165. *The Superior's reference to Rev. Mr. Crosswell disproved.*

The Rev. Mr. Crosswell authorizes us to say, that he does not recognise the correctness of *any* of the statements

made in the Lady Superior's Answer, or in the Preliminary Remarks, where his name has been introduced. [See pp. 16 and 30 of the Preliminary, 2, 3, 29 and 35 of the Answer.]

Mr. C's certificate, in relation to the standing of Miss Reed as a communicant of Christ Church, necessarily embraced his belief in her veracity. He could not otherwise have said that he "regarded her as a devout person, and exemplary in her Christian walk and conversation." That certificate was furnished without solicitation on the part of Miss R., or her friends, and is a voluntary representation of the true state of his mind. He knew nothing of the more "general certificate" till he saw it published in the Introduction, and is not aware that it contains any thing to which he could not have conscientiously assented, had he been requested to do so.

With regard to the time of the manuscripts being in his possession, the impression which Mr. C. intended to convey to the Boston Committee and others was, that they were submitted to his inspection eighteen months, at least, before the destruction of the Convent, and that they remained nearly a year from that time, undisturbed, in his hands.

As Mr. C. had heard Miss Reed's Narrative, verbally, many months before it was committed to writing, he could not have been among those who were "disappointed that it was not as bad as they expected," nor can he charge himself with having said or done any thing that was calculated to inspirit her to further efforts. In Miss Reed's account, given to the public, he does not perceive any deviation from her first statement, and is fully persuaded that it has undergone no alteration of consequence.

Mr. C. did *not* "advise Miss Reed to go to the Convent, as a good place to obtain an education, in order to instruct others, or to become a teacher on her own account." The only conversation that he ever had with her, previous to her entering the Convent, was a casual one, in the year 1830, and, according to the best of his recollection, a *year*, at least, before her admission there. She did not conceal from him at that time that her wish was to become a re-

close. She could not, of course, have been "acting the hypocrite to him for *weeks* before she finally left him for the Convent," as he did not see her again, to his knowledge, till March, 1832, several weeks after her departure from the institution. He had heard, meanwhile, without surprise, of her connection with the Roman Catholic Church, before she entered the Convent; and is not conscious of any deception whatever on her part, in that transaction, or in any other which has occurred during the existence of his present pastoral relations. He has seen no reason, since the date of his certificate, to change, in any respect, the opinion which he then expressed.

July 23, 1835.

[The committee would here repeat, what they have before stated in a Card, that the Rev. Mr. Croswell has had no connection with the publication of Miss Reed's Narrative, or the Introduction to it.]

Note Z, p. 166. *Contradiction of the Superior.*

The Superior says, "I did not answer Mr. Farley that we were preparing Miss Reed to instruct in *the* school, but in a school." Mr. Mann, counsel with Mr. Farley in the trial, distinctly recollects that the Superior said "*the* school."

Note A. A, p. 169. *Catholic Zeal and Liberty.*

The Superior pretends that she rebuked Miss Reed for desiring to convert her Protestant friends, and told her it was wrong, and she must have *charity* for all. (See page 15.) There is either gross ignorance of her own religion in this, or gross hypocrisy to deceive Protestants. The Rhemish Testament (the highest Catholic authority) has this note on James v. 20: "He that hath the zeal of converting sinners, procureth thereby mercy and remission to himself, which is a singular grace." In the Life of St. Gregory it is laid down, that "to be instrumental to the conversion of a soul from sin, is something far more excellent than to raise a dead body to life."

St. Teresa, (Miss Reed's patron Saint,) when seven years old, resolved, with her little brother, to "go into the country of the Moors, begging all the way, for the love of God, that so we might be *beheaded* there," and thus go to heaven. They set out on this pious errand, but their uncle brought them back. This Saint relates of a holy Nun, that "she had a most ardent charity for her neighbors; insomuch that she often said she could be

content to be cut into a thousand pieces, that they might not lose their souls."

The "Profession of Catholic Faith," "published by Patrick Mooney, Boston, 1834," says—"This true Catholic faith, *without which no one can be saved.*" What sort of "true faith" this is, is answered in this part of the creed: "I admit the holy Scripture according to that sense with which our Holy Mother, the church, has held and does hold, and I promise true obedience to the *Bishop of Rome*, successor to St. Peter and vicar of Jesus Christ." Pope Leo XII. in his Bull, dated Rome, May 24, 1824, speaks of the Romish Church, "out of which there is no salvation."

The Superior never heard that the Catholics called *heretics* "ignorant" (?) How ignorant she must be of her own church. Bishop Fenwick said that none but the "*ignorant*" were opposed to Nunneries. The Superior herself says, that those who have listened to Miss Reed are the "*ignorant*." The introductory discourse to the Lives of the Saints denominates all who do not believe in Catholic miracles "*ignorant*." The Catholic Telegraph of April 10, 1835, has an article headed "*Protestant Ignorance*;" and the Roman Catholic Dr. Fletcher says, "the *ignorance* of our religion among [Protestants of all classes] is, with very few exceptions, extreme."

Note B. B, p. 169. *St. Teresa fighting the Devil.*

In page 22 of her Answer, the Superior, with a fatuity which shows how recklessly she has denied every thing, makes the following assertions:—

"The total disconnectedness of her conversation with the Bishop, as stated by her on p. 88, will prove its falsity. 'He then, addressing me,' says she, 'asked how I liked Mount Benedict. I said, "Very well, my Lord." He then said, "O, but you will have to strive with temptations between the good and evil spirits;" and he then explained all the horrors of Satan, and asked me where Saint Teresa, my namesake, was; and told me to say, as she did, these words: "*Now come, all of you; I, being a true servant of God, will see what you can do against me;*" by way of challenge to the evil ones; and beg her intercession.' The Bishop has some reputation even with Miss Reed's publishing committee for intelligence and good sense, p. 9; *if this conversation took place, he ought not to retain that character a moment.*"

We take the Superior at her word, and will rest the entire credibility of Miss Reed's Narrative on this single fact. The

Superior has quoted Miss Reed incorrectly, by omitting a material sentence, viz. "*if I had read her Life.*" The Superior must have read the Life of St. Teresa, in an octavo volume of three hundred and thirty-six pages, but she relied too securely upon this *scaled book* never getting into the hands of the *ignorant heretics*. We have the *sacred (?)* volume before us, and on page 74 find these very words of St. Teresa herself:—

"I then took a cross into my hand, and really I thought God gave me courage, that I was not afraid to encounter with the devils, and *thus I CHALLENGED THEM*:—NOW COME, ALL OF YOU, FOR I, BEING THE SERVANT OF THE LORD, WILL SEE WHAT YOU CAN DO AGAINST ME. And it is most certain I thought they were afraid of me, for I remained so quiet and so fearless of them all," &c.

Now let the candid reader bear in mind that Miss Reed was relating a conversation of the Bishop from memory, nearly a year after it had taken place, and when by no possibility she could have had any access to the Life of St. Teresa, and yet she gives *verbatim* the language found in that book, with the bare exception, that Miss Reed quotes the Bishop as saying, "I, being a true servant of God," and the language in the book is, "for I, being the servant of the Lord." Was truth ever more strongly stamped on any fact than it is on this, which the Superior so boldly denies?

THE BUSHEL OF GOLD.

The denial of a fact thus established goes also to confirm the conversation of the Bishop concerning the bushel of gold to found a college. Rev. L. S. Everett states, that it was generally known in Charlestown that Bishop Fenwick owned a piece of land on Bunker Hill, which he has converted into a burial ground, and he also tried to purchase the estate where Mr. E. now resides, on the same hill, adjoining the burial ground, for the purpose of *building a college* for the education of Catholic young men.

The individual has been seen who had the land in possession, and with whom the Bishop had conversations in reference to the purchase, for the above purpose.

The Bishop at that time complained of poverty. Is it unreasonable to suppose that he wished to have it understood that the money to build the college, which he was to get from the Pope or the Leopold Foundation, was in fact to be sent down from heaven? He is not a man of choice language. Had he requested the dying Nun to intercede with St. Peter to send them

the means to build a college on Bunker Hill, would it not have been consistent with the Catholic belief of the intercession of the Saints? The late Emperor Francis II. of Austria, in his will, dated March 5, 1835, says—"To my subjects I bequeath my love. *I hope that I shall be able to pray to God for them.*" Why not pray after death for endowments for colleges, then? St. Teresa relates that she had a vision, in which the Lord appeared to her in person and strictly charged her to found a Nunnery. He told her "that the Monastery should not fail to be erected; that it should bear the title of St. Joseph, who should stand at one gate for our guard, and our lady the glorious virgin his mother at the other; and that himself would stand always in our company, and that this house should become a star that should give a great lustre."

Now all this could not be done without "a bushel of gold," and if St. Teresa told the truth, the Lord pledged himself to furnish the means. Why should we be surprised at the supposed coarseness of this expression of Bishop Fenwick about a bushel of gold, when we recollect the expressions of John Tetzel, the delegate for disposing of indulgences in Germany, under Leo X.? Tetzel boasted that he had saved more souls from hell by his indulgences than St. Peter had converted by his preaching. The gross declaration of Tetzel in public is well known. "*The moment (said he) the money tinkles in the chest, your father's soul mounts up out of purgatory.*"

So of what Miss Reed relates relative to the conversation between the Bishop and Superior about sending her to Canada. What is there improbable in this? The Superior has in fact removed all doubt by admitting (p. 35) that Miss Reed did overhear a conversation in which the Superior asked the Bishop if he could not persuade some Community to take her, and that from this she drew the conclusion she was to be enticed to Canada. If the Superior admits *so much* here, it is easy to infer, from her stout denials of every thing else, that the whole Canada story is true.

Look at the Superior's duplicity. She pretends all through her book that she *knew* Miss Reed to be unfit to become a member of her Community, an ignorant girl, &c. &c., and yet here we find her admitting that she tried to persuade the Bishop to impose this improper person upon some *other* Community!

Note C. C, p. 174. *The Baptism without Water.*

Priest Byrne no doubt baptized Miss Reed in the conditional form, which is the same in the form of infant baptism in the Episcopal Church: "If thou are not already baptized, I baptize

thee, in the name of the Father," &c. The long story which the Superior declares Priest Byrne recited over Miss Reed (p. 13 of the Answer) is all nonsense, and a direct violation of the Catholic form of baptism, for which the Superior knows a Priest would be unfrocked, should he be guilty of it. Now Priest Byrne says he knew Miss Reed had been baptized in the Episcopal form. He must have known, from the Prayer Book, that one expression in that service is, "sanctify this water to the mystical washing away of sins." And yet the Superior pretends that Mr. Byrne believed that Miss Reed had been baptized without water! *He* does not say so. The reason why Miss Reed was rebaptized, is apparent from the form in Bishop Fenwick's Catechism. Miss Reed had been *sprinkled*. The Catholic Catechism asks,—

"*Ques. How is baptism given? Ans. By pouring water on the person to be baptized, with the words ordained by Christ.*"

Note D. D, p. 175. *Certificate of the Misses Niven.*

The Misses Niven taught a private school for several years at East Cambridge, known as Lechmere Point. They knew the family of Mr. William C. Reed, who was then living on the Barrell farm, in a house opposite where the M'Lean Asylum now is, and frequently called there. Three of Mr. Reed's daughters attended their school, viz., Rebecca Theresa, who was the eldest of the three, and her sisters Mary Jane and Francena. They were all well-behaved children, and possessed a degree of refinement which was remarked as not being usually found in a farm-house. Theresa was the most capable, probably from being the eldest, and was uniformly obedient and correct, and disposed to give very little trouble. She appeared to have been judiciously brought up by her parents, and the Misses Niven recollect that Mrs. Reed was particularly anxious that her daughters should have none but proper associates. Theresa was at the school three years or more. She began when the school was first opened, and left it when it was closed, by the Misses N. and their family removing to South Boston, where one of the ladies continued to teach a school. During the continuance of the school at East Cambridge, the Miss Reeds attended the school through the pleasant months of the year, but generally did not attend in the winter. Theresa continued longer than her sisters. She

did not attend much in the winter. There was a floating bridge between her father's and the school, which was dangerous for children to pass in winter. This was understood to be the reason Mr. Reed's daughters did not attend the school in the winter. Their tuition was paid during the time they were at school, by their parents, who were anxious to give them an education. The school did not exceed about thirty pupils in number. Miss Reed, while at the school, appeared desirous of learning, and was attentive to her studies. One of the pupils who was at the school with Miss Reed has recently remarked to one of the Misses Niven, that it was singular any one should say Miss Reed could not read; "for you know," said she, "all the Miss Reeds were good readers at school." They were always neat and genteel in appearance and dress, and were respected in the school.

Theresa was well skilled in the use of the needle for a girl of her age. At that time lace work was much more rare than it is now. The Misses Niven have in their possession two caps wrought by Miss Reed at their school, from patterns drawn for her by them, which are very well done; the muslin work in particular, which is more difficult than the lace. The Misses N. say that if she continued improving as she then did, she must have become very expert in ornamental needle-work. She also began drawing at the school, and painted a little on velvet. She began rug work also. As it regards the veracity of Miss Reed, the Misses N. state that they recollect no occurrence whatever at the school which ever diminished their confidence in the least in her statements. After they removed to South Boston, their acquaintance with the Miss Reeds was discontinued, from their not being in their neighborhood. While at the school Miss Theresa Reed always appeared to enjoy very good health.

May 12, 1835.

[The following is the card of one of the above highly respectable ladies. "Instruction given in Drawing and Painting, Mezotinto, Shell-Work &c., with a variety of Ornamental Painting, by Miss Niven. Reference to Rev. Dr. Lowell, Rev. Mr. Blake."]

CERTIFICATE OF THE MISSES S.

The following statement is from two very respectable ladies, teachers of a private school in Boston, and members of the Rev. Mr. Croswell's church.

The Misses S. were well acquainted with Miss Reed, and with her intention of entering the Convent, long before she went there, having known her ever since she was fifteen or sixteen years of age. She often spoke to them about the Convent, and the holy people she supposed lived there in religious retirement, and appeared to have a romantic fondness for a secluded life. Long before she entered the Convent, she frequently spoke to the Misses S. of the impression made on her mind when the Nuns came from Boston to take possession of Mount Benedict. She then said that she was in school, but saw them as they passed, and related the conversation that passed in the school, in the manner it is given in her Narrative. She first communicated to the Misses S. her intention of going into the Convent on Ash Wednesday, which they recollect from the circumstance that on that day Miss Reed came from Charlestown, where she then lived, to attend the Rev. Mr. Croswell's church in Boston, with the Misses S., which she frequently had done after leaving their school. This was in the spring of the year of 1830, more than a year before she entered the Convent.

The Misses S. first knew Miss Reed when they taught school in Salem street. She entered their school as a pupil the 13th of July, in the year 1829, where she attended exclusively to embroidery and needle-work. During the time she was at their school, and until her seclusion, her deportment was correct, modest, and unassuming, and her manners a great deal more reserved and retiring than is usual with girls of that age. The death of her mother seemed to have made a very deep impression on her mind. Her conversation was generally on religious subjects, and no occasion was ever found to cause any doubt of her veracity. Her skill in the use of the needle was very good, as much so as any one of her age at the school. She was particularly expert in working lace, which was then much in fashion. Miss Reed, while at their school, took no

lessons except in needle-work, but the Misses S. are very sure that she was far from being ignorant, and that she appeared as intelligent as most young ladies of her age, and always conversed correctly and with propriety. Her mind appeared very capable of improvement. She often expressed a wish to enter the Convent, that she might complete her education. The Misses S. frequently received notes from Miss Reed, before she went to the Convent, and her hand-writing and manner of expressing herself was then a great deal better than after she came from the Convent. Soon after she left the Convent, Miss R. sent them a note, informing them of her escape, and they immediately called to see her. At that time, and immediately after, in other interviews, Miss R. related to the Misses S. (as her friends who had known the circumstances attending her going to the Convent) most of the occurrences connected with her residence in the Convent, and her escape from it. The Narrative of Miss Reed, recently published, contains these facts and circumstances, precisely, in substance, as they were related to the Misses S. almost immediately after Miss R. left the Convent, and before she had written any thing on the subject. The Misses S. cannot recollect a single omission or addition of a material fact, or a different statement of any fact, in the Narrative, from what Miss R. related to them at the time. One of the Misses S. does not remember hearing Miss R. relate the circumstance of the apple parings being sent to her from the Superior's table, (p. 170,) but this is the only instance of the kind. They recollect particularly that Miss Reed related to them, in her first conversations, the statement respecting the request of the Bishop to Mary Magdalene to ask for a bushel of gold, and also the conversation she overheard between the Bishop and Superior respecting sending her to Canada, which is related in the Narrative precisely as it was then told to them. Miss R. never evinced any disposition to injure the Ursuline Community.

The Misses S. well recollect the dress of Miss Reed while at their school, and up to the time she left to go to the Convent. She called on them a few days before she went, and told them she had seen the Superior, and it was all ar-

ranged for her to go into the Convent, and that she could see her Protestant friends whenever she chose. Previous to that time she had frequently attended the Episcopal Church, of which they were members, with the Misses S., and was uniformly as well and neatly dressed as young ladies usually are. Her appearance was prepossessing, and calculated to excite an interest in her behalf. The Misses S. distinctly recollect *five* nice dresses which Miss R. had before entering the Convent. One of them was a fawn-colored merino, another a black silk dress, which was very nearly new when she went to the Convent. The other dresses recollected were two white dresses and a gingham. All of her dresses were neat, and none of them ordinary. She had other dresses, which are not particularly recollected, and her wardrobe was such as any young lady might be satisfied with, who was not extravagant in dress.

Miss Reed was not out of health before she went to the Convent, though of slender habit, but her health was much changed for the worse after she came out. She was thin and pale, and her nerves extremely affected, apparently from weakness, agitation and ill health. Her features appeared swollen, as if with much weeping. Her hair, which was long and curled before she went to the Convent, was short when she came out, and cut close round the neck. The Misses S. never knew her to raise blood until after she left the Convent.

The Misses S. well remember that a gentleman, who was a foreigner and a Catholic, (the Mr. "R." mentioned in the Narrative, p. 58,) met Miss Reed at their house, at the time she was talking of going into the Convent, and proposed to introduce her to the Bishop, and he then carried her to see the Bishop. Mr. R. appeared very desirous to have her go into the Convent. He said that if Miss Reed wished to change her religion her friends had no right to oppose her, and he quoted the passage, "He that loveth father or mother more than me, is not worthy of me." He was asked if Miss R. would be allowed the Bible and Prayer Book at the Convent. He appeared to evade it, and replied she might have a Bible. He was asked if he meant *our* Bible, and he then argued to prove that the Catholic Bible was the

only true version. Soon after her call on the Bishop, Miss R. mentioned it to the Misses S., and stated that she was not pleased with his conversation. At first she appeared less disposed to go to the Convent, after that interview, than she had done before, but her disposition was revived by seeing some person or persons connected with the Catholics, and having another interview with the Superior, with whom she was much pleased.

The Misses S. saw Miss Reed soon after she left the Convent, and she then wore a Circassian dress, singularly cut, which was understood to have been the habit she wore in the Convent. It was coarser than any dress she had before she went there. The dress had been long, and the sleeves over the hands. She had altered it by shortening it and cutting off the sleeves. She also had the cross and beads which she had used at the Convent.

July 21, 1835.

Note E. E, p. 177, is anticipated in Note V.

Note F. F, p. 178. *Reading the Thoughts by the process of Confession.*

The Confessional is the devil's looking-glass for teaching men and women to gaze at the worst thoughts, in the worst shapes, without blushing. We can only give a small sample of the manner in which a Catholic Priest is taught to "try the vocation" of a fair penitent. No wonder that such questions should be "very unpleasant to answer," even if put by a learned Bishop. We quote from the Catholic Manual, printed "with the approbation of the Rt. Rev. Bishop" of Boston, page 277.

"A table of sins to help the memory when we prepare for confession."—"Have you entertained unchaste thoughts or desires? How long? How often? Have you looked at immodest objects, pictures, &c., looked at persons of a different sex with an evil intent? How often? Have you read immodest novels or other obscene writings, or lent them to others? Have you dressed in an immodest manner? Have you used immodest words, or words with a double meaning? How often? Before how many, &c.? Have you been guilty of fornication, adultery, incest, unnatural crimes, &c.? How often? Have you taken with others,

or suffered others to take with you, any improper liberties? How often? Have you been guilty of any impure action, either by yourself or with others?"

The delicate young lady, who is required to listen to this infamous stuff from the Priest in private, is enjoined thus—"Let not a *false shame* hinder you from declaring your sins!" This is decency itself, compared to what is found in "*The Devout Christian's Vade Mecum*, being a Summary of the most *select* and *necessary* Devotions. Boston: published by Patrick Mooney. 1834."

What are considered *select* and *necessary* devotions by Bishop Fenwick, who thought the Bible too indelicate to be read by children, may be seen by those who will procure his *Vade Mecum*, (the primer of Catholics,) and read the 94th page, on the 7th commandment. The most *decent* question there is this: "Have you showed your skin or some naked part of your body to entice others?" The rest is too bad to publish.

Note G. G, p. 183. *Deception and Artifice.*

The Superior makes much ado about "the means Miss Reed was obliged to resort to" (as Miss Mary Francis says in her letter) to get out of the hands of the inquisitors at the Convent. All the means used by Miss Reed to effect her escape were justifiable, from the necessity of the case, on the plainest principle of self-preservation. But if this will not satisfy the Superior and her Preliminary, we will give them good Catholic authority for artifice and deception, and that too in the person of "the seraphic St. Teresa," whom the Bishop gave to Miss Reed as her especial pattern. In page 287 of the voluminous Life of "the Holy Mother St. Teresa," put forth by the church, is this passage:—

"In point of mortification she was immoderate, and by *certain artifices* she avoided and withdrew herself from whatsoever might afford her any recreation; which one that was not *very expert*, and did not *narrowly observe her*, could not perceive."

The right which Priest Byrne, and those who uphold him, have to complain of Miss Reed's deception, will be seen by the following from an official Report of the Massachusetts Legislature. Mr. Byrne attempted an explanation before the committee, but the independent chairman, Mr. Lincoln, has freely stated that the explanation only satisfied them the more of the fraud practised upon the state.

"John Fitzgerald, a native of Ireland, was admitted into the poor-house in Danvers, and has been there supported as

a state pauper, until his death, which took place within the last year. A few days before his death, a letter was discovered among his papers, addressed to John Fitzgerald, Danvers almshouse, dated September 12, 1823, signed John, Bp. of Boston, [Bishop Cheverus,] in the following words: 'I have got one hundred and three dollars belonging to you. I send you three dollars, and the remaining one hundred dollars are deposited in the savings bank, bearing interest since July last. In calling upon Rev. Mr. Taylor, or *Rev. Mr. Byrne*, the money will be at your orders.'

"Upon examination of the books of the savings bank, it was ascertained that *this money had been withdrawn by Mr. Byrne*. When Mr. Byrne was called upon, *he denied having knowledge of any money belonging to Fitzgerald, but subsequently consented to pay over the amount due*. Your committee are of opinion that as Fitzgerald had been supported as a state pauper, the money is due to the commonwealth, and should be paid into the state treasury. The committee have been further informed, that from an inspection of Fitzgerald's papers there is strong reason to believe, that about the time of his admission into the Danvers almshouse he was in possession of property to the amount of fourteen or fifteen hundred dollars, but in what manner that property was expended or invested, has not been ascertained.

"JOHN W. LINCOLN,
 "WM. JOHNSON, JR.,
 "WM. SUTTON."

MISS REED'S HEALTH AND VERACITY.

The following persons have sent us their attestation to the truth of the "general certificate" in favor of Miss Reed, published in the "Six Months," viz:—Anselm Lathrop, Josiah Johnson, Josiah Johnson, Jr., Moses Taylor, Joseph Blanchard, John Taylor, Benjamin Cook, Jr., Elizabeth Cook, Elizabeth Johnson, Sarah M. Johnson, of *East Cambridge*, (or Cragie's Point;) Mary R. Gardner, Eliza D. Ward, Henry P. Munroe, Solomon Sargeant, of *Cambridgeport*; Isaac Braskett, Eunice P. Wyman, Lucy Wyman, Joseph Wyman, William Walker, Seth

Wyman, of *Charlestown*; Charles Tufts, Charles Miller, Samuel S. Frost, James Bolles, Wm. Bonner, of *Milk Row*; William Munroe, *Lexington*.

Sarah G. Read, Eliza A. Ward, Eunice Stearns and Elizabeth W. Winship certify that before Miss Reed went to the Convent, she almost uniformly enjoyed good health, though never of a strong constitution. Her health, when she came from the Convent, was greatly impaired. They consider that her health was, and still continues to be, very seriously injured by what she suffered at the Convent.

Dr. Valentine, of *Charlestown*, has been professionally acquainted with the state of Miss Reed's health since August, 1833. She had been in feeble health, as was understood, for several months previous. While under his care she was affected with hemorrhage of the lungs and general debility, so much so that Dr. V. advised her to suspend her employment of teaching music. Dr. V. expresses the opinion that the confinement and penances to which Miss Reed was subjected at the Convent, were the exciting causes of her complaints. From his knowledge of Miss Reed he has full confidence in her sincerity and integrity of character.

July 24, 1835.

[Dr. Thompson remarked to Mrs. K. that the confinement or seclusion (of the Nuns) had a tendency to shorten life.]

THE PIECE OF POETRY.

Whether Miss Reed wrote good or bad poetry, has no concern with her *veracity*. The Superior has caused a piece to be published, containing six words misspelt, which *she* says "was composed for her (Miss Reed) by Mrs. Mary Austin." We do not believe that the poetry published is from Miss Reed's hand-writing. That there is some deception about this piece of poetry, the following will prove.

"BOSTON, July 10, 1835.

"MISS R. T. REED,

"At your request we called on Rev. Patrick Byrne, in *Charlestown*, in the latter part of the month of April last. We informed him we visited him as friends and connections of Miss Reed, and requested to see the Notes adverted to in his letter to the editor of the *Boston Courier*; he shew us the three, and we did not find any thing in them

referring to your Roman Catholic baptismal name, but Mr. B. admitted he had baptized you by the name of Mary Agnes Theresa, as stated in his letter. We also informed him that in consequence of the allusion to him in the Superior's book, that he would authenticate the original of the piece of poetry published there as Miss Reed's, our errand was to request to see the *original*. Mr. B. replied it was not in his possession. He said, 'It is gone out of my possession, nor do I know that I can get it.'

"At the urgent request of some of your friends we called on Mr. Byrne on the 9th of July, and again requested to see the *original* of the piece of poetry, stating the reasons for believing the piece published was *not* in Miss Reed's hand-writing. He treated us civilly, but could not or would not produce the '*original*,' nor could we ascertain from him where it was. We reminded him of the *pledge* given in the Superior's Answer that 'the original would be duly authenticated, in his hands,' and told him that we *disclaimed* its *authenticity* and wished to see the *proof*. Still no '*original*' was produced.

"SAM'L SMITH,
"M. R. POLLARD."

VISITING THE SCHOOL.

No Protestant who visited and examined the school can be named. One of the members of the city government of Boston, a gentleman of high standing, once called at the Convent and desired to visit the school-room and was refused on the ground that it was against the rule for Protestants to be admitted there. The following statement we have permission to publish.

"Gentlemen,—In reply to your inquiry whether Protestants were permitted to visit the school at the Convent, I would state, that three of my wife's sisters have been pupils in the Convent at Charlestown, one of them for about three years. They all became very much dissatisfied with that institution, and so far as their means of knowing the facts extended, they fully confirm the statements of Miss Reed. I visited Mount Benedict several times while my sisters were there. I always saw one or more large dogs, which I was told were kept to guard the Convent gate.

"In the fall of 1831, I called at the Convent to see my sisters. I observed to the Superior, that if it would be agreeable I should like to visit the school. She replied, 'It is against our rules, for no one is ever allowed to visit the school in any case whatever; but if you wish to see your sisters, I will call them to the parlor.'

"ISAAC H. APPLETON.

"Boston, July 24, 1835."

STATEMENTS FROM PUPILS AT THE CONVENT:

The following statements are directly derived from several young ladies who were pupils at the Convent. It cannot be expected that all their names should be given to the public, lest it might subject them to a share of the persecution which has so relentlessly followed Miss Reed. The seal of silence has been put upon the lips of most of the pupils by their parents, and fear deters the rest from publicly stating their real opinion of the Convent. We believe that a large majority of the pupils would concur in the subjoined facts.

The two Misses —, sisters, not of Boston, were in the Convent school two years, and left in 1832, from dislike. Miss Reed was there while they were pupils. They saw her but little, and always understood she was a novice preparing to take the veil. The mother of these young ladies, though often at the Convent, never entered the school-room. She wished to do so one coronation day, [when two of the best scholars are seated beside "his grace" the Bishop and "her grace" the Superior, on a throne, and crowned,] but was told, in reply to her request, *that it was never allowed*, and was against the rules. Their mother also never saw the sleeping apartments of her daughters, though she wished it. The pupils were not permitted to enter their dormitories after they left them in the morning till evening, unless by special permission, nor to walk in the garden, or go out of the Convent, without such permission. The pupils occasionally entered the community, where the Nuns were, but rarely; never went in their sleeping rooms.

The instructors for about fifty or sixty young ladies in the school were, Miss Mary Benedict, who taught Latin, French, and the common English branches; Miss Mary Austin and Mary Magdalene, who taught arithmetic and

writing; Miss Mary John (Miss Harrison) and Miss Mary Francis, music. The Superior never heard the classes recite, and took no part in the instruction. The only instructor of any kind, except the Nuns, was Mr. Papanti, who taught dancing, in the music room, adjoining the school-room. After they left Mr. Maeder taught singing, and Mrs. Barrymore dancing. There were no philosophical apparatus or instruments in the school of any kind. The only apparatus was a small terrestrial and celestial globe. There were no public examinations, and none but the Bishop and Priests ever visited the school. There was space enough to have accommodated the parents. At the coronation a throne was erected, the school-room dressed with evergreens, and the best scholar crowned by the Bishop. The Superior told them that at Georgetown Nunnery the President of the United States performs this ceremony.

One of these young ladies states the fact, with which both are acquainted, that for some slight omission she was sent into the passage-way with two other young ladies. The Superior came and inquired why they were there, and was told it was for some fault. *She ordered them to kneel and kiss the floor.* Miss ——— seemed to obey her, but only made an inclination toward the floor. The other two pupils submitted to the degrading punishment. At another time a Catholic scholar, who had neglected some rule, was ordered to *kneel and make the sign of the cross on the floor*, which she did. The punishment, or penance, of kissing the floor was well understood to be a punishment in the school.

The Protestant scholars and all were *required* to attend MASS in the morning and *vespers* at night. At meals Catholic prayers were read by the pupils alternately. The pupil whose turn it was to read, read from the Lives of the Saints, and other Catholic books. They were required also to repeat the Roman Catholic creed.*

* This the Superior admits in her letter of Sept. 13, 1834, to Mr. Joseph Tracy. To convince him that no influence was used over religious opinions, she artfully says, "I do not even know to what *denomination* any of them belonged, except those of the Church of England, and of them I should have been ignorant, had it not been for the *displeasure* (?) they expressed at finding the *canon* retrenched from the public prayers."

This is a specimen of the art of the Catholics in proselyting through their system of cloister education. They put out their feelers till they

Once a young lady, instead of repeating, "I believe in the holy *Catholic Church*," emphasized the word *Protestant Church*, which displeased Miss Mary Benedict very much. Every Sunday all the scholars went to mass in the morning in the chapel, after which the Bishop or a Priest preached a discourse. The ceremonies were practised as in the Roman Catholic chapel in Boston. In the afternoon vespers were attended in the same way. These were the only religious services of Sunday. They were never allowed to attend Protestant meetings in Charlestown. The Catholic prayers were used by Protestant pupils all the time the young ladies were at the school. [It is said that other prayers have since been introduced.] On one occasion one of these young ladies went to mass in her plain, common bonnet. The Superior ordered her to go into the passage-way and kneel till she was sent for. She went into the passage and sat down on the floor. They never heard of a *rule* requiring the young ladies to be furnished with a Bible. They had a Protestant Bible, which they carried to the Convent. The pupils were never allowed to be alone, or without the supervision of one of the Nuns. They were not allowed to speak after retiring, and were watched till they went to sleep. The dormitories had sixteen or eighteen beds in them.

The ceremony of high mass for the dead was occasionally performed, which is very grand and imposing; the scholars were required to be present. They were also present when Miss M. Magdalene took the veil, which, they remark, is a ceremony well adapted to captivate the romantic fancy of enthusiastic young ladies. All the Catholic

meet with resistance, and then draw back and wait till the obstruction is removed, or they can crush it.

The rule in the Maryland Convents is, "The Protestant young ladies attend at church hours, and are *expected to observe the general regulations of exterior worship*." How do Protestants "interfere with the religious opinions" of their own children? By sending them to church, by requiring them to attend morning and evening prayers, and to read Protestant books. The Catholics require all this of our children, and Protestants are found blind enough to believe the Jesuits when they say, "to be sure your children hear fifty-two Catholic sermons and attend seven hundred and thirty Catholic services in a year, but la! that is not meant to affect their religion at all!"

ceremonies at the Convent (with some exceptions) were generally performed in presence of the scholars, who were required to attend in the chapel. There was no particular difference in the religious exercises of Protestants and Catholics, except that the latter were required to confess and to perform penances.

Boston, April 30, 1835.

The Superior says, (page 5,) "Every one that wished to become acquainted with the whole interior discipline of both pupils and teachers, (?) could easily obtain information from any of the young ladies who have been in the institution since the school was opened." The following is the information which an observing young lady, a pupil at the Convent, from the South, has given us, written by herself, and its truth may be implicitly relied on. She heard and saw all that the daughter here describes.

CONVERSATION BETWEEN A MOTHER AND DAUGHTER, RELATING
TO THE CONVENT.

Mother. Come, my love, you have not told me how you spend your time at Mount Benedict; you know you must return to-morrow, and I should like to have you give me some account of the way in which you occupy yourself when there.

Daughter. Oh, mother, do not send me back so soon, and I will tell you all we do, from the time we open our eyes in the morning, until we shut them again at night. The first two or three days I was there, I was often called out of the school-room between breakfast and dinner, and given an apple or a piece of pie; and the Superior would sometimes ask me if I was happy. I was allowed to lie in bed half an hour longer than the other young ladies. In a few days I was told to get up at six. And now I will tell you how we spent the day.

As soon as the clock strikes six, the door opens and Mrs. Mary Benedict comes in, repeating the offering:—"Oh God, I offer thee my heart," and so on. While she repeats this we all get out of bed and commence dressing; we have to dress, make our beds, and be down in the school-room in half an hour. During this time there is not a word

spoken ; we walk two and two with one of the Nuns at our head down stairs. The Protestants go into the school-room, and the Catholics into the Bishop's room to prayer. We kneel one behind the other, upon the floor, which is not too clean, as my dress afterwards testified. One of the young ladies reads the Catholic prayers. When that is finished we study an hour. During this time the Nuns always say their prayers. At half after seven a bell rings for breakfast, to which we go in the same manner as we came to the school-room. We seat ourselves, after the blessing is asked, to a cup of weak tea, which I think was without sugar ; at least I did not perceive any : one inch of butter upon a small plate, and a piece of bread. After partaking of this breakfast, we returned to the school-room, where we had recess. In this hour we are not allowed to walk up and down the school-room, or to stay in any other part except where we always sat ; but we might talk as loud as we chose, and do fancy work, sew, or cut paper. When this hour is expired, we make an offering standing, (a prayer,) and in silence commence our several studies. Some go to take their music lessons, others to practise, and Mrs. Mary Austin calls her class (the senior class) to recite. At the close of a recitation one of the class said to me, " I admire to ask Mrs. Mary Austin about my lesson, and when I do not think her answer right I find it out myself, and frequently she is wrong. Now I have just found it so. I declare I know more than she does." This young lady was the youngest in the senior class, but a very smart little girl ; her information made me more attentive to the next class, in which one of the young ladies recited for the first time. She spoke distinct, and I thought quick enough to be understood : Mrs. Mary Austin did not think so, for she said, " Go on quicker, or I shall never get through." She then put the question, " Can liquids and solids be contained in the same space ? " " Yes," said the pupil. Mrs. Mary Austin did not correct her, but passed it over as if it were right. I thought the new pupil was trying the same experiment as the former one, for she certainly knew her answer was wrong.

During this time Mrs. Mary Benedict was teaching Miss Fraser French. Mrs. Mary Austin called two more

classes during the forenoon, but I had to attend to my own studies, as Mrs. Mary Benedict said she intended to call us up to recite. We did not recite every day. Sometimes three days would pass without saying our lessons; and often two. Mrs. Mary Benedict never made mistakes like Mrs. Mary Austin, but she very often neglected her class, and spent all the morning with Miss Fraser, or some fancy work. At a quarter after eleven the bell rings for prayer. We knelt as before, when one of the young ladies read the Lord's prayer five times, and the others responded. After this, we had hardly taken our seats when the bell rung for dinner, to which we went as we had done before to breakfast. After the blessing, a piece of boiled meat was handed to each of us, accompanied by one potato. Each meal is eaten in silence. The young ladies never ask for any thing; if they do not like what is given them, they may dine upon bread and water; and some of them did so when we had no dessert: occasionally we had some. After we had eaten our beef, which was hard work for me to do, (for it was not like that which you have, mother,) they handed us a piece of hasty-pudding and molasses. Some of the young ladies appeared to like the dessert very much. It was not so with me. During each meal one of the young ladies read until she was helped, and the first finished took up the book and continued. The books read were always upon religious subjects, and I think must have been designed entirely for Roman Catholics. After dinner we all wash our hands in the same basin, two or three at once, and returning, seat ourselves until the others have washed, when we all return to the school-room, unless the Superior says we may walk out. When we walk outside of the door, one of the Religieuse is always with us. We are obliged to walk up and down that walk in front of the Convent, and are not allowed to stop or sit down. When this hour is expired we return in the same order that we went out. An "offering" is made and we commence our afternoon studies. The afternoon for drawing, they all took out their drawing books and began to draw; Mrs. Mary Benedict began to draw also. I thought it very strange she did not walk round and show the pupils how to do, as my drawing-mas-

ter used to do, but I was very soon satisfied that her system was a new one, by the following conversation among the pupils: "Abby, I really think it is too bad Mrs. Mary Benedict never shows us how to do; now, since we have begun to color, I think she ought to show us what colors to put on: I will go and show her this." She went and showed Mrs. Mary Benedict her flower; Mrs. Mary Benedict looked at it and said that "she improved very fast."

At a quarter after five the bell again rung for prayer. We knelt as before and one of the young ladies read a prayer, and the creed, in which there was this sentence, "I believe in the holy Catholic Church." When she came to this passage she said, in rather a loud voice, "I believe in the holy Protestant Church." Some of them passed this part over when they read. At all events, scarce no one would read it so, and after some time Mrs. Mary Benedict caused it to be omitted.

Presently the bell rung for supper. We went to it as we had done to the other meals. We had this evening a little preserves, a cup of tea, and some bread. If, after this cup of tea is finished, you wish any water, (for we never have more than one cup,) you get it poured into the same cup. When supper was finished we returned to the school-room. This hour we were allowed to walk up and down with our partners. There were several walking, when Mrs. Mary Benedict called one of them to her and reprimanded her for not walking with her partner, saying at the same time that one of the young ladies told her that she had her arm round the waist of the one she was walking with, when I knew very well that the young lady she mentioned had not been near her, in that recess, and that she must have seen it herself, for as they walked up and down they came very near her. The pupil she reprimanded began to cry, and I almost cried myself to hear her scolded, when I could not see what she had done that was wrong; and I felt provoked that Mrs. Mary Benedict should say any one told her that she had her arm round the one she was walking with when she did not. But that is not new there, for the Nuns and Superior often did so, and made the young ladies dislike each other. Recess closed, and we made another "offer-

ing" standing, studied until seven, when we walked to bed as we had walked from it. We had not more than fifteen minutes to get into bed, and if any one was not in bed in this time the Religieuse would say, "Get into bed, young ladies." She never left until we were all in bed, and we dare not get out of it until she came to us again in the morning.

Sabbath morning, we rise at the usual time. When we come down we bring our bonnets with us, and after prayers we go into the Bishop's room to hear mass, &c., which is said by the Bishop in the chapel. The chapel is a room in the centre of the building, to which the stairs lead that you see in front of the Convent. It is separated from the Bishop's room in the same manner as the visiting parlors. The Religieuses are in a recess upon the opposite side, called the community, which is also separated in the same way, with only this difference, their curtain is drawn. We kneel the greater part of the time that mass is saying, and I do not think it is pleasant to kneel upon the hard floor so long.

This day passes as the others, except we do not say any lessons; but we are obliged to keep silence and remain in the school-room. The only difference is that we have two hours recess at noon, which is often spent in walking in front of the Convent, in the manner before described.

At two o'clock we go to vespers, which is said by the Nuns in the community, with the curtain and chapel between them and us.

When we go to mass and vespers we always wear our bonnets. In the afternoon on Sabbath we repeated by heart some part of the Bible, and one of the young ladies read a little of it, but I never heard the Religieuse make any remark upon the reading or the reciting; and this day finished as the others.

Mother. Tell what else you recollect, for I think I shall not again send you there till I know more of the school.

Daughter. I knew several young ladies who left in the middle of the term, and their money was not returned to them. The expense for a year was two hundred and forty dollars deposited, besides extra charges for all the branches

except common ones. Twelve dollars a quarter extra was charged for French and drawing. The Superior used to represent it as a very great favor that she took the pupils. I have known her to write to the friends of one of the pupils after she had left, that she (the Superior) had no interest whatever in view when she received her into the Convent, and that the desire of doing her good, in regard to her education, and obliging a person who was the agent for the school, were the *sole reasons* that induced her to consent to do so.

The parting benediction of the Superior, &c. to those young ladies who left the school was, "Now, my love, be sure to give a good account of the Convent." I think the Lady Superior can hardly forget the reply of one of the mothers, on one of those occasions, when she said, "A *true* account is a *good* account, madam."

We never saw any Protestant visitors in the school-room. Last coronation day, the Superior refused to allow some of the parents of the young ladies, who were at the Convent, to see that ceremony, although they desired it, telling them it was against the rules of the institution to allow admission to any except the Rt. Rev. Bishop and clergy, and those belonging to the institution. The young ladies could not write home any thing they wished, although the Superior sometimes said they might. She cannot forget that she reprimanded two young ladies from the state of New York for the first letters that they wrote home, saying that if they sent those letters people would think it was not a good school. She made them write others and put into them that they were allowed to take some refreshments before they went to bed! At another time a young lady from Canada wrote that she was afraid she should forget her French at the Convent. The Superior made her take that part out of her letter. The pupils had moulded bread given to them frequently, and one of them was supplied with bread by her parents, before Miss F. ran home with a piece of moulded bread in her pocket. Her father talked to the Superior, as the pupils understood, and I think there was not any more moulded bread given to them. The Lady Superior told the young ladies, when Mr. Maeder

taught singing, that he charged thirty dollars, and that Mrs. Barrymore charged fifteen for dancing. It was the rule to knock at the door three times before entering a room.* The young ladies were constantly seeing or hearing something calculated to impress their minds with the Catholic religion, and I think it is difficult for any one to remain there a long time, under these influences, without being very much affected in their religious belief.

As to many parts of the Catholic ceremonies, the parents had better examine them for themselves, than take what the Lady Superior says of them. Indeed it is their duty to examine them. Let them only turn their eyes to the fair West, and look at the progress of the Roman Catholics there, and at the six hundred Priests who have emigrated to this country within the past year, many of them the very dross of Spain.

I am sure no parent would wish to send a daughter to such a school if they knew how small the advantages really are. The expenses are as high as almost any Protestant school in Boston, and after all there are only females to teach, who, except Miss Mary Benedict, are badly qualified. We have no apparatus to instruct by except two small globes: nothing in astronomy, chemistry, botany, or natural philosophy. The school by no means comes anywhere near the Prospectus which they publish, and the books there named are not the books studied. Miss Austin, who gave some instruction in botany, did not know what the petal of a flower was. There was nothing to explain by, and she merely heard the young ladies recite, without ever explaining any thing. A very intelligent young lady came to the school, who, I believe, had studied botany before she came there. The scholars carried their flowers to her and she explained them.

Boston, April, 1835.

[A young lady, a pupil at the school, was taken away by her guardian at her request. An attempt was made at the Convent to influence another pupil to write to the friends of the young lady who had left, that she had been *expelled*.]

* A master mechanic of Charlestown, who was frequently employed to do work at the Convent, states that he was always obliged to wait to have the doors unlocked, before he could enter any apartment where his work might be.

Miss Stacy, of Gloucester, (Mass.,) who was a pupil at the Charlestown Nunnery, (and now resides in the West,) related the following particulars to a friend. She was in the Convent in 1831 or 1832. Her age was seventeen or eighteen. She went there as a scholar of the public school, supposing the literary advantages superior. She was assured that if she went she should see her friends when she wished, and write to them freely. When she went to the Convent she observed that the young ladies wore their hair short, and wished to know if she should be obliged to do the same, which she should regret. She was assured that *her own inclination* should be consulted *entirely*. The next day her hair was cut *without asking her consent*, and her Bible and hymn book were taken from her. She was also required to *bow to the Virgin Mary*, and repeat some Latin, of the meaning of which she was ignorant. The provisions at table were miserable, very little was provided, the bread usually sour, &c. While at meals, they were not allowed to raise their eyes or converse. Miss S. wrote to her friends, not expecting her letters would be opened by the Superior, but they were invariably. When her friends visited her, she was obliged to converse with them *not seeing* them, a curtain intervening and a Nun standing by her side. She was there but a few weeks, before she became so very unhappy she determined to escape, supposing, however, it would be at the risk of her life. She finally effected her escape from the Convent by jumping through a very small window of an out-house, six feet high, and then, by a strength which she thought almost supernatural, clambered up to the top of the fence, which was perhaps ten feet high, and fell over on the other side. Though it stormed very violently, her fear of detection was so great, that she ran two miles, without a bonnet, to the house of a relation in Cambridge. Persons whom she met supposed her deranged, and endeavored to stop her, but fearing they might be Catholics she spoke to no one. She arrived at her relatives' nearly exhausted, and was taken care of. The Superior used many exertions to effect her return, and retained her clothes, but her friends were so very decided that all were returned to her. Miss S. was reluctant to

say much respecting her situation at the Convent. She was repeatedly asked if she could not have been happy after she had become habituated to their manners, and if the above circumstances were the only cause of her leaving. She uniformly said that she could have remained if that were all, but the principal cause of her wretchedness she never should mention to her nearest friends, and wished them not to ask her.

The above facts are stated by a lady who has never read Miss Reed's Narrative, and who stated them before there was any excitement respecting the Convent.

Derry, April 26, 1835.

The following statement has been given by a very eminent professional gentleman in the city of Boston:—

It has been said that there was no Catholic or sectarian influence used at the late Ursuline Convent in Charlestown. What can be said of the following facts? A young lady, of Protestant parents, about twelve years of age, (a pupil in the Convent,) and an extremely good scholar, could repeat in Latin, French, and English every prayer, mass, laude, vesper, Ave Maria, &c. She told me that the Bishop held out the ring on his finger and said, "My beautiful little K — Rose, you are so good a girl you shall have the pleasure [or honor] of kissing this ring, that was presented to me by his Holiness the Pope."

The mother, who visited the Convent after this, feeling uneasy and a little apprehensive that her daughter was imbibing too much fondness for the Catholics, manifested a wish to change her school. Knowing this, the Superior wrote one or more letters to the father, at a distance, urging her continuance at the Convent.

A lady permits us to state the following fact within her knowledge:—

A little girl, about seven years of age, who was formerly a pupil in her school, was placed at the Convent as a Protestant pupil, where she remained less than a year, and returned again to her former school. She was in the practice of frequently teaching the children at the school to

make the sign of the cross, and say "the Hour;" (one of the forms of prayer used by the Catholics;) so much so, that it was remarked by many.

The above fact shows the deep impression made upon a child by observing the Catholic ceremonies at the Convent, to which she must have been much accustomed to be able to repeat a prayer of considerable length.

Mr. S. M., of Boston, heard Miss Stickney (a pupil at the Convent, whose parents then resided in Boston, but returned to England, as was understood, about two years ago) say, in conversation with her mother, that at the Convent she was obliged to bow to the Virgin Mary and make the sign of the cross. Her mother was much displeased at it.

Miss Dill, of Nova Scotia, a pupil at the Convent, was much dissatisfied, left it, and finished her education at a school in Boston. She said she would rather die than go back, there was so much mystery, and that it was almost impossible to be there without becoming a Catholic. A friend, who sent her Miss Reed's Narrative, received in reply the following: "The book I have read, and consider as *true*, from the knowledge I have of their proceedings. I hope you have not robbed yourself to send this little treasure, as I consider it, and for which I shall forever thank you. You wished me to write the name of the Nun that I thought was discontented. It was Mrs. Mary Austin. All the rest appeared happy, and I had no reason to think that she was not, but from an expression she made use of one day to us girls, which was, 'Do n't ever be Nuns, my dear girls.'"

A gentleman residing in Washington street, Boston, states the fact that his wife's sister, when she attended the Convent school in Franklin street, (before it was removed to Charlestown,) informed him that she had to kiss or lick the floor for a punishment.

A daughter of Judge Fay, who was a pupil in the Convent for several years, said to Mr. H. P. Munroe, who inquired respecting the scholars kissing the floor, she believed it had been done, but not lately, and asked if that was not better than whipping. But that, she added, did not prove the Nuns did it.

A musician employed at the Convent related to two gentlemen that he had seen the Superior walk across the room, and the Nuns kneel in her track and cross themselves.

A young lady of Boston was a pupil at the school, in 1831, about nine months. She states that "for the first five months I liked the school, but after that time became dissatisfied. I had a younger sister at the school with me, who was very much discontented, and this increased my dissatisfaction. I went there with reluctance, because my elder sister, who had been a pupil there for a long time, had left it several times, and came home much dissatisfied, but her friends persuaded her to return. She complained particularly of the manner of living, and that she could not get her clothes, her trunks being kept from her. After I began to be some discontented the Superior made me think my friends had threatened me if I did not remain. I had also reason to believe that the letters sent to me were destroyed by the Superior. While I was at the school I got but one letter, which was from my sister in New York, and was brought to me by my brother, when he called at the Convent. I knew it was against the rule to receive a letter which did not come through the Superior, and after my brother was gone I carried the letter, sealed, to my teacher, one of the Nuns, to hand it to the Superior. She did so, and it was then returned to me after it had been broken open. It was understood to be a rule that all the letters to the pupils were broken open and read by the Superior, before they were handed to the persons to whom they were addressed. I thought that if the Superior did not like the letters she would not let the pupils have them. The middle of every month the pupils were required to write letters to their friends. After they were written the Superior read them, and if she approved of them, sealed them and sent them to our friends. No young lady could write to her friends without the letter being seen by the Superior before it was sent. It rested with the Superior whether any letter we had written should reach our friends or not. I once began to write a note, intending to send it without their knowledge, but perceiving one of the Nuns near me, I tore it up.

"The whole time I was at the Convent I never saw my friends anywhere except in the visiting parlor, which was separate from the school-room, and from the community,

where the Nuns kept. The community was up stairs, and the visiting parlor down stairs. When a friend called, we were told we might go into the parlor, but it was understood we were not to remain over half an hour. There was one room in which the visitors were admitted, and where the pupils went to see their friends. Adjoining this was another room, the two being connected by an opening like folding-doors, with curtains, except that the opening did not come down to the floor. The Superior and Nuns, when they were to be seen, came into the back room, and conversed with the visitors, who were in the other room. It was supposed that we were overheard when conversing with our friends in the parlor.

"No visitors on any occasion were allowed to go into the school-room. My sister and another lady once called expressly to see the school-room, but, as my sister told me, they were refused. The only persons I ever saw in the school-room, except the pupils, were the Superior and Nuns, the Bishop, frequently, two Catholic Priests, Dr. O'Flaherty, and Mr. Tyler on coronation day, and I think one other Priest, whose name I do not recollect. No other persons were admitted to any examination, recitation, or exhibition while I was there. The school-room was sufficiently large to accommodate a number of visitors. The young ladies all knew that they could not invite their parents into the school-room on any occasion. I never knew any of the parents of the young ladies to visit their sleeping rooms or the dining hall. While I was at the Convent there were eight or nine pupils who were Roman Catholics. The school was quite full. The usual punishments in the school were making a young lady sit on the top of a high pyramid, or flight of steps, in a conspicuous place, putting their feet in the stocks, and *kissing the floor*. All these punishments I have seen in the school. The kissing the floor I particularly remember seeing in three cases. One case was my little sister, whose fault, I believe, was making up a face to a young lady. She was ordered to kiss the floor by Miss Mary Joseph, teacher of the junior class, and complied. Another was a niece of Miss Mary John, a Catholic, and the third a little girl, a Protestant, about six years

old. These punishments were inflicted in the presence of all the school. Kissing the floor was understood to be one of the punishments to mortify those who broke the rules.

"On Sunday we attended Catholic service, and the young ladies were required to write on their slates what they recollected of the discourse.

"The statements in Miss Reed's Narrative, and the foregoing statements of young ladies who were at the school, and which I have seen, I believe to be correct, as far as my knowledge of the Convent extended. I saw Miss Reed there occasionally, who appeared as a novice, and it was understood she was one of the Religieuse, until she made her escape, after which the scholars were told to contradict whatever she might tell. The ceremonies, religious services, &c. were calculated to make a great impression on the minds of the pupils in favor of the Catholic religion.

"May 9, 1835."

Mr. E. R., of Lexington, (Mass.) placed his daughter at the Convent, in consequence of representations in favor of the school from Judge F. and Dr. T. She was not there when the Convent was burnt. She complained of her food, and her father took her away after she had been there but three weeks. He says he is satisfied it is not the place for a good girl, though it might be for those who could not be managed anywhere else. He paid sixty dollars in advance for one quarter, (two hundred and forty per year,) but did not apply to have any part refunded, in consequence of the burning of the Convent.

Rev. L. S. Everett states that he was at Mr. Runey's the night the Convent was burning; some of the pupils of the Community were there. They all appeared pleased with the conflagration, and evidently looked upon their escape from the Convent (not from the fire) as a providential deliverance. A daughter of Judge Fay was present, and was particularly noticed, as she was much older than the rest. She appeared to enjoy the scene as much as the rest. They were all in good spirits, and did not appear at all dismayed at their expulsion.

One of the Nuns (supposed to be Miss Montgomery, a Canadian) went to the house of Mr. Fitch Cutter the night of the fire, and remained all night, but did not go to rest. As she saw

the Convent burning, she frequently exclaimed, "Glory to God." Some one observed they hoped they would spare the farm-house and barn. "No," said she, "I hope they will finish it entirely." [Probably the Superior will decide that she also was *deranged*.]

SUPPRESSING LETTERS BY THE SUPERIOR.

The rule laid down in the Prospectus of all female Convents in this country, (except that at Charlestown,) is, that "the letters written or received by the young ladies are examined by the Superior previously to their delivery." (See Catholic Almanac.) That the Superior at Mount Benedict read and suppressed letters will be *proved* by the following facts:—

"I was at the academy in Hopkinton, New Hampshire, in 1831, and was well acquainted with two young ladies, pupils in the same school, who left our school and went to the school at the Ursuline Convent in Charlestown. Not long after they left Hopkinton, my sisters wrote a letter to be sent to the young ladies at the Convent. After this, two other letters were written by my sisters and myself to the same young ladies at the Convent. I went to Boston on a visit, in the summer of 1834. I then saw the eldest of the young ladies, who had left the Convent, and she told me that she had never received any letters from us, though she had written several to my sisters while she was at the Convent. When I went home, I explained this to my sisters, who had never received any of the letters. I particularly recollect that the three letters written by my sisters were sent from Hopkinton by three different persons, two of whom were going to Boston and one to East Cambridge. One letter, I think, was sent by a teamster, who resides in Hopkinton, and who promised to deliver it at the Convent, or see it delivered. Another was sent by a colored woman, who had lived in our family, and was going to Boston. I saw her take the letter at our house, and leave in the stage for Boston. The colored woman returned to Hopkinton afterwards, and was at our house, and told my sisters she delivered the letter at the Convent. Two of the letters were sent by my cousin. She informs me now that she sent the letters to the Convent by her father, Mr. Boynton;

whom I have also seen, and who informs me that he personally delivered the letters at the Convent.

"EDWARD A. H. LERNED.

"May 19, 1835."

"We hereby certify, that we sent packages of letters twice to Misses C. and M. J. Penniman, at the Ursuline Convent, Charlestown, Mass. First, by Asenath Robinson- (a colored girl,) in the winter of 1831; last, by Miss C. E. Boynton, of East Cambridge, in the fall of the succeeding year. In one of the letters a postscript was written by E. A. H. Lerner, and signed 'E. L.' By Miss C. E. B. Hannah B. Lerner wrote also to Mary A. Brown, of this place, but now at Keene seminary. Both persons who took charge of said letters have stated that they were left at the Convent. We do not recollect the contents of the letters.

"CATHARINE C. LERNED.

"HANNAH B. LERNED.

"Hopkinton, N. H. 23d May, 1835."

DECEPTION AND INCOMPETENCY OF CATHOLIC EDUCATION.

The deception in regard to the means of education furnished in Catholic colleges and Nunneries, if fairly exposed, would prevent any rational Protestant from ever preferring them to our own schools and universities. They are miserably behind the intelligence of the age. The Catholic colleges are merely indifferent boys' schools, and the Nunneries are inferior women's schools, where the teachers generally are not superior to those engaged in our primary schools. A distinguished Episcopal clergyman at the West, who has examined the colleges and Nunneries there as far as he could, pronounces them wholly deficient in means of education. The instruction for girls is entirely by Nuns, most of them very illy educated. The celebrated Nunnery at Bardstown, Ky., has not a particle of apparatus of any kind, except *two twelve inch globes!* and in the famous college at the same place, the exploded philosophy of Aristotle is still the only philosophy taught. Reid and Stewart and Abercrombie they never heard of.

(The single fact in our possession must convince Protestants how they have been duped in preferring Catholic Nunneries and colleges to our own.

A young gentleman from the West, Mr. G., who had studied entirely with Mr. Goddard, an excellent Protestant instructor in Louisville, Ky., came to Harvard University (Cambridge) about April, 1834, and after pursuing his studies with Mr. Eliot, of the Theological school, about four months, he made application for examination, and was admitted into the *junior* class, of which he is now a member. This was *Protestant* education in the West.

Shortly after, Mr. Bates and Mr. Jacobs, also from the West, applied for admission into the freshman class of Harvard College, and were both rejected, from inability to sustain an examination. Mr. Bates had received all the advantages of Catholic instruction in the West. He had never studied with Mr. Goddard, and at the moment he was found incompetent to enter the freshman class at Harvard, he had in his possession a diploma as an approved *graduate* of the so much extolled St. Joseph's College, at Bardstown, Ky. Mr. J. had also been a member of this same college two or three years, and could not enter freshman at Cambridge. This was not the fault of these young gentlemen, but of their Catholic instructors, as the sequel proved, for, after being turned by, they received private instruction from some students of divinity at Cambridge, and at the end of two terms were able to enter the same freshman class with honor.

Now of this same humbug college at Bardstown the Catholic Almanac for 1835, page 114, impudently says, "The course of education is such as has been established in the BEST LITERARY INSTITUTIONS OF THE COUNTRY!"

FALSEHOODS OF THE PRELIMINARY RESPECTING THE VISIT TO THE HOUSE OF THE SISTERS OF CHARITY.

The assertion in the "Preliminary" (page 13) that "Mrs. Pond, accompanied by Capt. Davis, Dr. Appleton and Mr. Hallett, CONCEALING THE OBJECT TO IDENTIFY MRS. MARY JOHN," visited the house of the Sisters of Charity, is utterly false. With what countenance could Mr. Richard S. Fay have made, or permitted such a statement to be made, in the face of his own note to Mr. Hallett, which we are permitted to publish, in order to set this matter right?

"SALEM, Sept. 18.

"DEAR SIR: I shall not be in town to-day, as I expected, on account of an unexpected engagement here. *If you have made any arrangements to call on sister Mary John to-day,* I must request you to call on Mr. English, who will answer

equally well with me. I have written a note to him, asking him to attend, and you can fix upon an hour. I am very anxious, however, to be present, on account of some other important information which the visit might afford you if I were there, and should prefer you would delay until Friday your visit, so that I can be present, but not if your arrangements be made. I shall be in town by ten, Friday, A. M. In haste, yours truly,

"RICHARD S. FAY."

This was "concealing the object" to see Mrs. Mary John! the very "object" proposed by Mr. R. S. Fay, and carried into effect by his friend Mr. English, both devoted friends of the Ursulines. Mr. English, in his note to Mr. Hallett, says, "I have just received a note from Mr. R. S. Fay, requesting me to accompany you, in his stead, to the house of the Sisters of Charity." Mr. English called at the house of Mr. H., where he met the persons above designated, and accompanied them to the Sisters of Charity, for the express purpose, known to him, that the lady whom Mrs. Pond and Capt. Davis, and others, had seen as Mary John, should also be seen and identified by Miss Penniman, a former pupil, not to satisfy Mr. Hallett, (one of the Boston Committee of Investigation, with Messrs. Fay and English,) but, as he desires us to state, to remove doubts that did exist in the minds of many as to the identity of Mary John with the absconding Nun; doubts that had been expressed in several newspapers. These doubts originated in the fact, that two pupils of Mary John had called to see her, (upon a general invitation given for all to come and satisfy themselves that the absconding Nun was there and contented with her confinement) and been denied, *three several times*; and also from the circumstance, for which we have the certificates of Capt. Davis and Mrs. Pond, that a Nun who afterwards proved to be Mrs. Mary Benedict, had distinctly introduced herself to them as Mrs. Mary Austin. Mr. Hallett was not a member of any committee connected with this subject, except the Boston Investigating Committee, and these facts had been stated to him, as one of that committee, to whom he communicated them, and thereupon Mr. Fay himself proposed the call at the house of the Sisters of Charity, to which Mr. H. assented, in order to identify Mrs. Mary John, and thus remove one ground of prejudice or misapprehension. Miss Reed had not the remotest connection with this transaction, nor with the result of the visit. Mr. H. had never seen Miss Reed at that time, and knew nothing of her history. Judge Fay and Mrs. F. were at the Sisters of

Charity during this visit, (evidently by preconcerted arrangement,) in the course of which Mrs. F. used the following among other language to Mrs. Pond, who neither provoked nor repelled it, except by being affected so as to shed tears. Mrs. F. said, "Your sister Theresa is the most notorious and infamous liar that ever walked the earth. She is an abandoned and good for nothing hussy, for she has been the sole cause of the destruction of the Convent. She has had it planned out for more than two years, and my husband is in possession of the names of the principal leaders of the conspiracy; and I hope that your husband, and every person who is now in prison for that outrage, will be hung, and if so your sister will be the murderer."

MISS CAROLINE FRANCES ALDEN.

Much stress is laid on the testimony of Miss Alden, to contradict Miss Reed. Because she left the Convent, many suppose she left the Catholic religion, and now gives her testimony as a Protestant. This is not so. She is, and has been for ten years, a devoted Catholic. Her testimony is entitled to no more weight than that of Mary Benedict, Mary Joseph, or any of the Nuns. It is Catholic testimony to sustain Catholic Convents. We shall say nothing against her character, nor reproach her with her poverty or the obscurity of her parentage. In the preceding pages, much is shown to contradict Miss Alden. If what the pupils and others say is true, then what Miss Alden says is not true. If what Mary Francis and the Superior say, and what Miss Harrison said to the selectmen, is true, then what Miss Alden says of Miss Francis and Miss Harrison "always appearing perfectly happy," &c. is not true. To estimate her testimony fairly, consider *first* her motives and feelings, and *second* what she really has said.

First, her motives. She was born in Claremont, New Hampshire. The Catholic religion was introduced there by Daniel Barber, a Protestant minister, converted to Romanism by Bishop Cheverus. (See "History of my Own Times, by Rev. Daniel Barber.") The old man converted his son Virgil H. Barber, then a Protestant minister in Fairfield, New York, and the elder Barber expresses the *delight* he felt when this son (who had been to Rome and become a *Jesuit*) dissolved the relations of father and husband, by sending away his wife to become a Nun at Georgetown, and his children to be educated in a Convent! Mary Ann Barber (alias Mrs. Mary Benedict, the prime minister of the Superior) was one of those daughters consigned to a Convent by the conversion of her father to Romish celibacy. Here is the clue, which will unravel all the ties that bind Miss

Alden to the Convent. Young Barber (Miss Benedict's father) visited Claremont in 1818 with Dr. French, a Catholic Priest, and they made seven converts in one week. Among these converts was Mrs. Tyler and her daughter. Mrs. Tyler was the sister of Daniel Barber, and aunt to Mary Benedict's father. Her husband was Mr. Noah Tyler, who with his wife and seven children became converts to the Catholic faith. One of the sons, William, was educated at Priest Barber's school in Claremont, was there with a brother of Miss Alden, and is now a Catholic Priest in the city of Boston. This is another of the links in the Catholic influence over Miss Alden.

About 1822, Priest Barber opened a school in Claremont, and established a Catholic church. He insinuated himself into the family of Colonel Alden, an Episcopalian. Mrs. Alden, two daughters, and one son became Roman Catholics, and wholly under the influence of Priest Barber. One of these converts was Caroline F. Alden, as early as 1826. One of the sons was offered by Priest Barber a liberal education gratuitously, if he would study to become a Catholic Priest. He went to the school, where he was required to cross himself, &c. with no charge for tuition, but becoming disgusted with Catholicism, he left the school and went to Boston, and engaged in business. He is now a member of a Protestant church in that city.

Col. Alden retained his Protestant faith, and the family soon after became dispersed and separated. Miss Caroline F. Alden went from Claremont to reside with her brother in Belfast, Maine. In the mean time, through the influence of her confessor, Priest Barber, the father of Miss Mary Benedict, Miss Alden got admission to the Convent at Charlestown, and it was considered a great favor that she was received without any money being required, which was understood to be a prerequisite in such cases. While Miss C. F. Alden was at the Convent, a younger sister became resolved to go there, encouraged by the Superior, who proposed to give her her tuition. Her clothes were packed for the purpose, when her brother from Boston arrived seasonably to interpose and dissuade her from it. She is still a Catholic.

Miss Alden left the Convent before Miss Reed went there. Her reasons for leaving were never explained to her Protestant friends, but she remained warmly devoted to the Catholic religion and to the Convent, as she has done to this day. The Superior liberally supplied her with money, &c. when she left. Of course there was no opposition to her going into the world, because she could better serve the Convent by extolling it there than by remaining in it. From that day to this, she has been a standing advertisement for the Nunnery at Mount Benedict. It

is only those who would state facts injurious to the Convent, whose return to the world the Faculty of the Convent used their power and artifice to prevent.] Miss Alden was in Boston and visited the Superior at the Convent at the time when Miss Harrison eloped. She had taken her passage to return to Maine, and was on board the vessel the night when the Convent was burnt. The morning of the 12th of August, learning that fact, she generously sent back to the Superior, from the vessel, twenty dollars of the money which she had received from the Superior, who had also made her other presents during her visit, and then returned to Maine.

On the 2d of April, 1835, Miss Alden again returned to Boston. She had been expressly sent for by the Superior, who bore all her expenses, and supplied her with what means she required. Instead of staying with her Protestant friends, she was provided with board and a room in Boston by the Superior, where she received visitors, and appearing in the character of a disinterested witness and a supposed Protestant, her recommendation of the Convent, and her contradictions of Miss Reed's Narrative, had undoubtedly much effect in sustaining the Nunnery at Roxbury, until the progress of public sentiment reduced the pupils to about twelve; and it being found that Protestants would no longer send their children there, the whole design of the school was defeated, and it was therefore abandoned, and the Community went to Canada. After a visit of several days at the house of Judge Fay, and spending a little time with her friends, Miss Alden returned to Maine.

It is known that Miss Alden was under the special patronage of the Superior up to the 18th of May, which was a short time before the Ursulines went to Canada. On the 18th of May the Superior, Miss Mary Benedict, Miss Alden, and two or three girls, supposed to be pupils, called in a carriage at a dry goods store near the head of Hanover street, Boston, to buy goods. Miss Alden came into the store and selected goods, which were carried to the Superior in the carriage, and purchases made. Miss Alden assisted the Superior in preparing for the journey to Canada, and accompanied her, when she went, some distance out of the city. So much for motives and influence.

What does she state? Regarding Miss Alden as a Catholic, it will be seen that all she says in favor of the Convent, her declarations that she never saw *one* action to censure, that there was not the *least thing* any person could *disapprove*, that there was no ~~improper~~ *restraint*, that the sick were tenderly treated, (that is, as Nuns ought to be, whose Catholic Testament says, "Unless you do penance you shall all likewise perish," [Luke 13: 3.])—all this is a mere declaration of Roman Catholic faith.

She admits that she never saw Miss Reed, and she stated that she had never read her book, and yet she pronounces a person she never knew "an abandoned girl," and her statements, which she had never read, as *false* as could be uttered. She affirms that "Miss Reed remained at the Convent *six months*," which the Superior denies, and thus convicts her own witness or herself of falsehood. She pretends to "enumerate a few" of Miss Reed's falsehoods, and then specifies nothing but "their inhuman treatment of the sick," when Miss Reed had merely described the penances and austerities practised there, which Miss Alden does not deny. She affirms, "if any were sick, they *always* had a physician to prescribe," when the Superior alleges that Miss Harrison was sick from the first of July, and that Mary Magdalene was there nearly a year in a consumption, and Dr. Thompson, the physician, admitted to Mr. Cutter, the 28th of July, that he knew nothing of Miss Harrison's sickness, and stated to three other witnesses that he never saw Mary Magdalene *but once*.

Miss Alden, it now appears, wrote *two letters* to Judge Fay, both dated Sept. 4th, 1834. And yet Judge Fay published but *one* of those letters, in the Daily Advertiser of October 2d, which he garbled so as to leave out all reference to the *second* letter, and also erased the phrase, "abandoned girl," so as to make it read, "the assertions of Miss —," instead of "the assertions of that *abandoned girl*, (Miss Reed,)" which was in the original letter. With these facts, and the mass of testimony in the Supplement, we leave the public to decide how far Miss Alden ought to be received as a witness to contradict the Narrative of Miss Reed.

FINIS.

If any one regrets that the publication of this work was delayed so long, let him look at the labor of seeing so many individuals, collecting such a mass of facts and testimony, and putting it together *correctly*. If he thinks the book a little too large, (for it contains more than twice the amount of reading in "Six Months in a Convent,") let him point out what part of it he would have had omitted, and see if it is not the very part which another deems of high importance. In short, the object has been to save the expense of another book by making this complete and unanswerable. We trust that, so far as the Narrative is concerned, it will prove the "End of Controversy."

July 27th, 1835.

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